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Friends of Armenia.

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* Leaders of other Relief Funds still at work, so that money sent to them does not appear in this report.

Mr. Fisher Unwin, of 1, Adelphi Terrace,
will publish early in 1911.

The DANGER ZONE of EUROPE

Changes and Problems in the Near East.

BY

H. CHARLES WOODS, F.R.G.S.,

Author of "Washed by Four Seas."

This book will contain information acquired and give impressions gained during two extended tours which Mr. Woods has made in the Near East since the advent of the Constitutional Régime in Turkey. Special chapters will be devoted to the Turkish Army, the Adana Massacres, the Cretan Question, the Military Revolution in Greece, the Albanian Question, and to the Independence of Bulgaria. The volume is to be illustrated by signed photographs of important politicians in the Near East and by numerous photographs taken by the author during his travels.

A new set of Lantern Slides, illustrating the recent Massacres in Cilicia, has been made and can be had on hire.

The Showroom hours of the "Friends of Armenia," 47, Victoria Street, Westminster, S.W., are 10 a.m. to 5 p.m. Saturdays 10 a.m. to 1 p.m., as formerly. Inspection is invited.

Since the "Friends of Armenia" began work in 1897 they have had the pleasure of forwarding over £83,000 to the distressed districts.

Donations in Aid of all Departments of this Work will be gratefully received and promptly acknowledged by the Hon. Treasurer, E. Wright Brooks, Esq., 47, Victoria Street, Westminster, S.W. Cheques to be crossed "London County and Westminster Bank."

Friend of Armenia.

Organ of the Society of the "Friends of Armenia."

The Baghdad Railway.

By PERCEVAL LONDON.

AT last after some years of delay and even of uncertainty, it seems that the famous German railway is to be completed to Baghdad. The importance of this new channel of communication to Armenia can be seen by the merest glance at a map. Hitherto Armenia has looked north rather than south for her exits and her entrances. Practically speaking, the post-road through Erzerum to Trebizond on the one side and eastward to Tabriz on the other, has been her only means of communication with the outer commercial world. How precarious and costly this one conduit is, it is not necessary to remind the readers of this magazine. The opening up of through railway communication to the south in a form protected, managed, and guaranteed by Western powers, will unquestionably go far to transform the outlook of the Armenian people. Before, however, discussing the actual means by which that country may be reached by the iron road, it is necessary briefly to sketch the past history and present position of this great German project.

In 1889, immediately following upon the visit of the German Emperor to Constantinople, a nominally (and perhaps at its inception an actually) private German firm was granted a most important concession by Sultan Abdul Hamid. This concession permitted the extension of the Anatolian railway, which had then penetrated only to Konia, an important commercial town in the centre of southern Anatolia. Once again it may be as well to say that reference to a map will be necessary if the explanation given in this article is to be fully understood. The terms of the concession granted to the company the right of making a railway from Konia through northern Mesopotamia to Baghdad, and thence—here was the interest of it to English eyes—to some unnamed port on the Persian Gulf. At the time, the project seemed remote and doubtful of accomplishment, and perhaps for that reason no definite policy was adopted towards it by the British Government of the day. For some time this official neglect on our part seemed entirely justifiable, as the syndicate were soon in low water. They found themselves unable to find the money for any extension beyond Eregli—or to be more accurate, beyond the little town of Bulgurlu, about fifteen miles to the north-east of Eregli, which has suddenly blossomed into international importance as the railhead of

this epoch-making venture. Here, however, the whole project seemed to halt for years. Many obstacles, chiefly, of course, of a financial nature, prevented the carrying on of the scheme. But the strained and ominous position of affairs in Turkey before the coup de main of 1908, also lent an air of instability to the project. An attempt was therefore made by Germany to internationalise the enterprise, and thereby obtain not only the money, but also the pan-European guarantee of its integrity that was sorely required. Once again, however, England declined to commit herself to any definite attitude, and failing this concurrence, France, who was throughout asked in unison with ourselves, declined to provide the money from her limitless stocking.

Matters remained in this condition for six or seven years. Last summer, however, seeing, perhaps, the necessity for immediate action, as the political changes in Turkey and in Persia had thrown both administrations into the melting-pot, and the continuance of the concession was by no means assured, the German Government, this time in propria persona, determined to make a fresh start. The Company is still ostensibly a private one, but the German Government has formally identified itself with the scheme, and it is to this international aspect of its construction and maintenance that the Baghdad Railway project owes its present importance. There were two unknown factors which the German Government wished at all costs to determine,—the attitude towards the railway of Russia and of Great Britain respectively. With this object pourparlers were entered into at the time of the visit of the Czar to Potsdam. There seemed every probability of a definite arrangement, when by some means which are not entirely clear even now, the nature of the contemplated bargain between the two Powers was made public. In a moment Turkey arose in her wrath. She entered the strongest possible protest against any such dealings with her sovereign rights. She entirely refused to allow her territory and the concessions granted by her to be varied or dealt with in any way by other Powers without her own knowledge and full concurrence. We only know, therefore, the general lines on which Russia was at the time willing to sanction the construction of the Baghdad Railway, for some modifications of the arrangement were to be made. But they are of special importance

from the point of view of your readers. Armenian interests are directly affected by them, and it is of the first importance to know that Russia thereby stipulated that no branch line should run up into the Armenian highlands in connection with the main Mesopotamian railway. It was perhaps this veto that irritated the Turks, for a line branching off northwards from Nesibin through Diabekr to Kharpout formed part of the project, and vitally affected both Kurdish and Armenian interests. The Turks, too, were already somewhat sore on account of an informal agreement by which Russia forbade Germany or any other Power except Turkey herself, to construct railways in the Black Sea drainage area of Anatolia and Armenia. This second and wanton denial of an agreed upon means of communication to the south seemed to Turkey an infringement of her sovereignty. However, there is some soul of goodness in things evil, and it is hardly too much to say that the premature disclosure of the Russo-German agreement will probably do more to provide Armenia with adequate means of transport than anything else could have accomplished. For the Turkish Government at once put forward a scheme for the construction, at her own expense, of a railway connecting the Black Sea ports, through Sivas, with Angora and the south. It may, perhaps, be doubted whether the Turks will have the money to carry out this proposal for many years; but it is a promising sign that they should, if only in retaliation and hurt pride, have planned an extension of railway communication so necessary to Armenia. Moreover, to the south the immediate protest of the Porte has resulted in the omission of this restriction from further discussions between Germany and Russia. We may, therefore, hope with some confidence, that within the next fifteen years, Armenia will be provided with an iron road communicating directly both with Constantinople and with Baghdad. The commercial benefits of such a means of transit can hardly be over-estimated. But a more serious cause of congratulation exists, a far greater blessing to the people in whom your readers takes so great an interest. For the one unvarying experience of our own oriental activity is, that wherever the rail runs, murder and massacre cease as by magic.

The railway is at the present attempting to cut its way through the Cilician gates,—that most famous of all the doors into Asia. In three years' time it is hoped that the line will have surmounted the difficulties of the ascent and descent over the rocky pass, and may even be in working order as far as Killiz, from which place a branch will be thrown out to connect with the Haj railway at Aleppo. It will then be possible for the pious Mohammedan to take his seat in a carriage at Haidar Pasha, opposite Constantinople, and, after many days, probably of acute discomfort, find himself without change in far distant Medina. From Killiz the Baghdad Railway will take a course through the foothills of the great southern Armenian ranges, where their outlying posts break the dull monotony of the desert. From these it does

not entirely escape before Nesibin is reached, but this portion of the road will not be of an extremely costly nature, and from Nesibin onwards down to the Persian Gulf itself, the only serious expense will be necessitated by one or two large bridges over the Euphrates and its tributaries, and the construction of a permanent way through the salt marshes short of Basra. The line follows the right bank of the Tigris through Mosul to Baghdad. Near Baghdad a branch line is to be thrown out on the east to the Persian frontier at Khanikin. The abortive agreement with Russia provided for the extension, at Russian expense, of this branch line into metropolitan Persia, but no definite destination was mentioned.

So far, British interests were scarcely affected at all. But the importance of the project to ourselves will be readily understood by a consideration of what the extension of the railway from Baghdad to the waters of the Persian Gulf implies. We hold a position in the Persian Gulf which is tantamount to suzerainty,—and "if blood be the price of suzerainty, Lord God, we a' paid in full." Unaided we have maintained the Pax Britannica in these waters for the last hundred years, and by fire and fever we have lost thousands of our bravest. The Gulf is an appanage of our Indian Empire, of which the commercial and political prosperity is intimately bound up with the maintenance of our authority there. The proposal, therefore, to construct on these tidal waters the terminus of a railway constructed, owned, and administered by Germans, is one that India cannot tolerate for a moment. We have interposed so strong a protest against any attempt of the sort being made that for the moment the plan is in abeyance. Germany has even gone so far as to offer to surrender her right to construct this branch, but she has done so in a manner and with reservations that lay her open to no small suspicion. This is not the place for a discussion of the intricate and complicated political interests that are affected. It may, however, be said that the British Foreign Office is determined that no European Power shall gain a footing upon Persian tidal waters, whether on the Gulf itself near Koweit, or at Basra, a city some eighty miles up the Shatt el Arab. This river, as is well known, is the sum of the waters of both the Tigris and the Euphrates, and it is of such volume that vessels drawing as much as seventeen feet are able at high tide to cross the bar and make their way up to Basra. Politically it is a somewhat delicate matter to attempt to exercise British influence so far inland, but the place is a port of call, and the Turks are fully alive to the necessity of keeping on good terms with ourselves during the present crisis in their affairs, and they realise that, in the continued and undisputed supremacy of Britain in the Gulf, their own best interests lie.

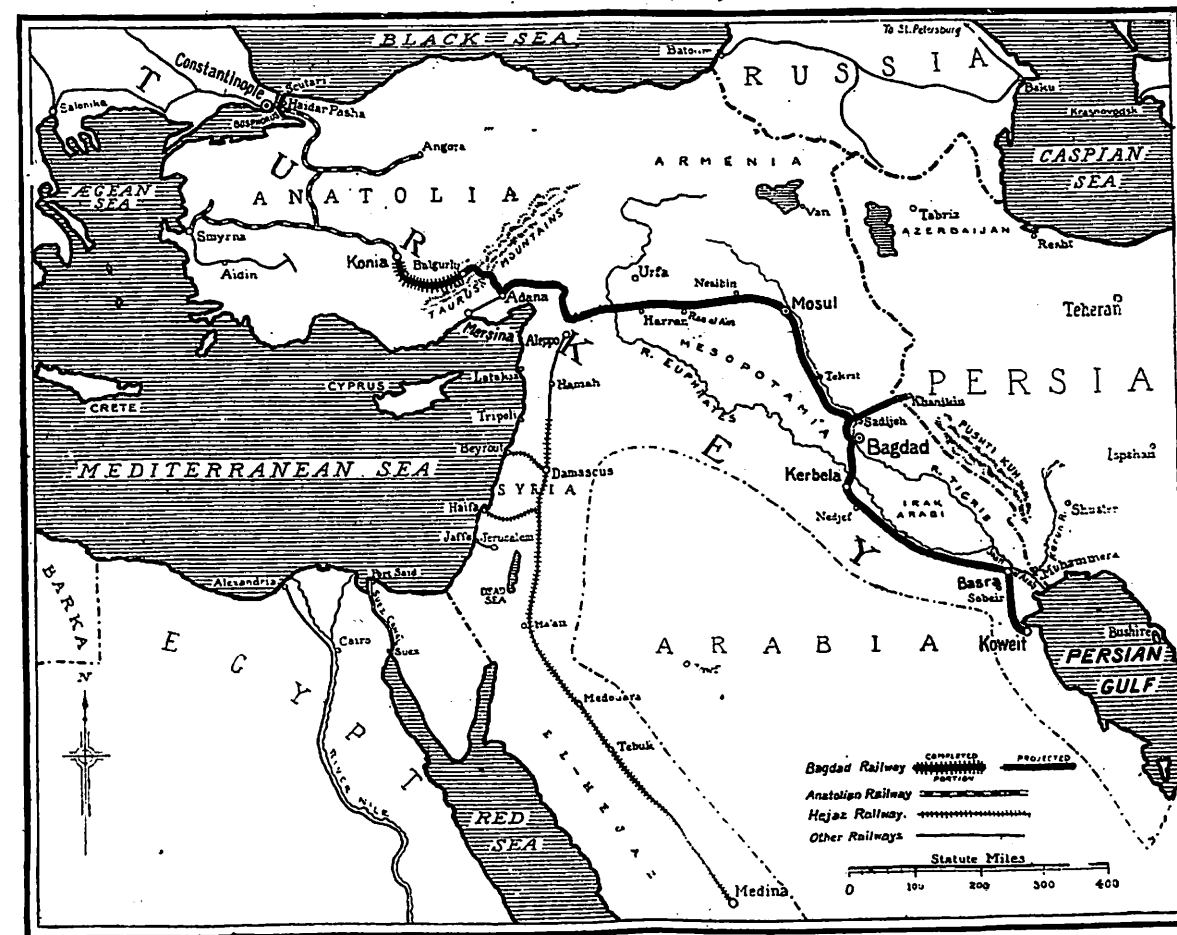
Luckily there are not wanting signs that an arrangement is slowly being arrived at which will not only satisfy all the legitimate aspirations of the Germans, but will safeguard to the full our own interests in this part of the world.

The Route of the Bagdad Railway.

Our map shows the route of the Bagdad Railway, together with those of the other railways which are now working in Turkish territory.

The Bagdad Railway has again become a subject of keen interest in this country after the lapse of almost eight years. The original concession for it was obtained in 1898, but it was in 1903 that the assistance of this country was asked for the carrying out of the project and the Conservative Government then in office was prevented from giving that assistance by the criticism that arose. The situation has been altered by the

and North Persian frontier, and at that time, before the Turkish revolution, Russia regarded the Armenian region north of the Bagdad Railway as her "sphere," which was to fall into her hands when the Turkish Empire was broken up, as it was then expected would be its fate. The Young Turk revolution has changed all that. Armenia is not going to drop into the lap of Russia. So Russia has obtained a pledge from Germany (under the recent agreement) that no railways shall be built northwards or north-eastwards from the Bagdad line to menace her borders or those of her sphere of influence in Persia, and has withdrawn her opposition.



[By permission from the "Manchester Guardian," of March 13th, 1911.]

recent Russo-German Agreement. Its terms are not yet officially known, but it is known that Russia has entirely withdrawn her opposition to the Bagdad line, and has agreed to link it up with the railway system which she hopes to build in Northern Persia.

Before this Russo-German agreement the railway project had been opposed by Russia, France and England. France is interested in the matter only so far as the linking up of the Bagdad line with the Hedjaz Railway in Syria, in which she has sunk much capital, is concerned, but she supported the opposition of Russia, her ally, Russia was afraid of "strategic" railways being built out from the Bagdad line towards the Russian

England is mainly concerned with the section of the line from Bagdad to the Persian Gulf, in which she has special interests. Much the best terminus for the line would be at Koweit, at the head of the Gulf, which has a fine harbour. But the status of Koweit is disputed—between Turkey and England; Turkey claims suzerainty over it and England a protectorate. That is one of the questions which Turkey and England are now discussing. Another, probably, is the nature of the control which shall be exercised over the section of the line from Bagdad to the Gulf. And that is a question which Turkey will, of course, have to discuss also with the company to whom she has granted the concession.

Christian Education in the Turkish Empire.

BY THE REV. C. F. GATES, D.D.,

President of Robert College, Constantinople.

FEW people realize what a system of Christian Schools has been established in the Turkish Empire. The American Board of Commissioners for Foreign Missions has been the pioneer in this work. Early in the last century its missionaries came to Turkey with the Bible and the spelling book. They taught the people to read in order that they might read the Bible for themselves. Wherever they went schools were established. America lays great emphasis upon the importance of education. In no country have so many and so large gifts been made by individuals to the cause of education, and the Americans who have gone to foreign lands as missionaries have carried with them this sense of the importance of schools. The schools which they established were elementary, but in the course of time the need was recognized of higher institutions to complete the education of the young men and women who had gained the rudiments of an education, and a number of colleges sprang up throughout the Empire, some of them under the care of the American Boards, others under the control of Trustees in America and depending for their support upon the fees paid by the students and the gifts of benevolent Americans.

I should like first to give some idea of the extent of this educational system and then to point out some of the results of the education given.

Railways are now being planned to traverse the Turkish Empire in all directions, opening communications between its cities and the sea-board. It is safe to say that these railways will not touch a city or town of any size where there will not be found men and women who have been trained in these schools and who are able to converse with the foreigners in charge of the work in their own tongues.

The American Board has 472 schools in Turkey, with 24,716 under their instruction, and there have sprung up school systems in all the other communities which owe their existence in part, at least, to the inspiration and example of the Americans, and which are doing a great work in educating the people. There are the French schools which are conducted by the religious orders. The Armenian, Bulgarian, Greek, Syrian, and Jewish communities all have their own school systems. I cannot give the number of these schools or their pupils, but they are scattered all over the country, and if we add to these the Government schools, both civil and military, it can easily be seen that Turkey is not educationally so far behind the rest of the world as many people think.

One of the burning questions of the new regime in Turkey is the question as to what shall be the relation of these community schools to the Government.

The policy of the present Government is, it is generally believed, to place all these schools under the direct supervision and control of the Government, while leaving them free to enjoy their own religious instruction. The Christian communities, which have for nearly a century enjoyed a much larger degree of liberty and independence, are resisting this effort to bring them under closer Government control, and they are especially tenacious of their own languages and their national history.

If now we can gain an idea of the geographical position of the American school systems and keep in mind that wherever they are situated there are also schools of other communities, we shall be able to form some idea of the state of education in Turkey.

The system of American schools now existing has been a growth; first the elementary schools, then the Grammar School, the High School, then the College, Theological Seminary, and the Medical School.

The colleges have been founded to supply the need of the graduates from the lower schools for higher education, and so wherever a college is found it is the centre and crown of a series of elementary schools, grammar schools, and high schools which feed it.

If we begin with the capital of the Empire, we find in Constantinople, Robert College, which was founded in 1863. It has from the beginning been independent of any missionary board, but is controlled by its own board of trustees in America, and very few of its students come from the schools of the American Board or from Protestant communities. It draws its students from Turkey, Greece, Bulgaria, Russia, Egypt, and the Balkan States. Four hundred and thirty are now enrolled as its students, of whom about seventy are Mohammedans and twenty-five Jews, and the rest belong to the various Christian communities. Robert College does not seek to proselytize its students, but it does aim to teach and train them to live true, manly, Christian lives.

The American College for Girls has about two hundred students drawn from the same sources.

There is a flourishing high school for boys at Bardizag, and similar ones for girls at Adabazar and Brussa, all near Constantinople, and in the city itself there are schools established by the Americans, the Friends of England, the Scottish Mission to the Jews, and the English High Schools for boys and girls, with a strong staff of teachers in each.

Now take a steamer from Constantinople and sail some 350 miles along the south shore of the Black Sea to Samsoun and then strike inland about sixty miles to Marsovan, or Merzifoun, as the

Turks call it. Here is to be found Antolia College, with about three hundred students, and a fine school for girls. At Sivas there is a High School and a Normal School, and at Cesarea there is a High School, all under the charge of Americans, and a large school system is grouped around these centres. At Anatolia College there is an Industrial Department in which poor boys may earn money towards their school expenses. A railroad is projected by the Government from Samsoun to Sivas, which will pass through this region. In connection with Anatolia College there is a fine hospital and medical staff which ministers to both Turks and Christians.

Leaving Sivas, if we travel east and south by wagons for one week, we come to Harpout, where is Euphrates College with a department for boys and one for girls, giving education in all the grades from the kindergarten up to the College and Theological Seminary, to nearly a thousand boys and girls. This educational centre has its schools in the neighbouring cities of Mezreh, Malatia, Arabkir, Egin, Diarbekir, Palu, Keghi, and their villages, and it also has its hospital and industrial work for boys and girls.

Moving still farther to the east, right through the centre of Turkey in Asia, we travel another week on horseback and come to Mardin, just on the border of the great Mesopotamian plain, and there we find a hospital and high schools for boys and girls, which will some day become a college.

North of our line of travel lie the cities of Erzurum and Van and Bitlis. These are all educational centres, with schools and medical work established by the Americans. And the High School at Van is now being organised into a college to meet the needs of that region.

Now let us go back to Constantinople and take ship to the south. At Smyrna we find the International College for boys and the International Collegiate Institute for girls doing a fine work for all that region. We pass on along the shores of Asia Minor until opposite Cyprus we come to the port of Mersina, where a railroad takes us in a few hours to Tarsus—the home of St. Paul. There is St. Paul's Institute, with two hundred or more students, and near by is a Girls' College and a Theological Seminary at Marash, and a little farther east is the Central Turkey College at Aintab, with two hundred students. Then we go down the Syrian coast and come to Beirut, which as a Turkish gentleman near to the Sultan said the other day, is a city of schools. The American and French school systems are both very strong there. The Syrian Protestant College has some nine hundred students, in its different departments, for it has Schools of Medicine, Pharmacy, and Dentistry. a Nurse's Training School, a School of Commerce, and its School of Arts and Sciences. It draws its students from Syria, Egypt, and Asia Minor, and its graduates are doing noble work in all these lands. It has about a hundred Mohammedan students.

If we go into Egypt we shall find the same thing is true there. School centres have been established

at Alexandria, Cairo, and Assiut; and in European Turkey there is the Agricultural and Industrial Institute at Salonica, and the Collegiate and Theological Institute at Samokov.

It has not been my purpose to give any account of the work of these educational institutions—that would require me to write a book, but only to show how the land has been occupied by school systems which are doing a great work in educating the people, and how thoroughly this net-work of schools covers the Empire.

Now let us glance for one moment at some of the results of this educational work.

The effects of school training are immediately apparent in the improvements which take place in the homes and the home life. In the poorest villages of the interior one finds homes which are on a level distinctly higher than those around them. This appears in their neatness and cleanliness, in the pictures on the walls, the curtains at the windows, and the furniture in them. Flowers and needlework contribute to brighten the home and give evidence of aims and purposes beyond the mere gaining of a living. Upon inquiry it is almost invariably found that some member of the family, at least, has studied in one of the schools of which I am writing.

As I have said, the basis of all these educational systems is the elementary schools. At first it was very elementary and very poorly equipped. I well remember visiting such a school twenty-five years ago. It was situated in a village at the foot of the mountains which border the Mesopotamian plain on the west and north. The school was held in a little room with only one window and a door. There was a straw mat on the mud floor, on which the boys and girls sat cross-legged. A rough board had been painted to make a black board. The children were dirty, ragged, and bare-footed, their teacher was barely out of her girlhood. Some years before she was just as dirty and ragged as any of these children, but she made her way on foot across the mountains to the neighbouring city of Mardin and clung to the door-step of the Girls' School until they took her in, and now she was back in her village trying to do for its children what had been done for her. As we listened to her classes, my companion, a member of the Wolf Exploring Expedition, on his way to Babylonia, exclaimed: "What a splendid woman!" This is the way these schools began, but little by little they have been improved, kindergarten methods have been introduced for the little ones, teachers have been taught how to teach, the courses of instruction have been systematized, text books have been prepared and printed, and such a desire for education has been awakened that now all the colleges are crowded and the people deny themselves to build school-houses and to send their children to school.

At the present time an effort is being made to grade all these schools and unify their courses of study so as to bring them all into accord with the requirements of the colleges.

The Armenian massacres brought thousands of orphans under instruction in these schools, and

their teachers recognized the necessity that these children should not only be educated but should be fitted to earn their own living and take care of themselves after leaving the schools, and so industrial training sprang up in connection with the schools all over the land. The boys were taught carpentering, shoemaking, tailoring, the silk industry, weaving, and farming; the girls were taught rug-making, lace-making, carpet weaving, and the like. Many of these orphans were trained for school teachers, and at the present time, the way having been opened by the new regime, a number of them are studying in the Government schools in Constantinople and fitting themselves to become servants of the State. The orphans of 1895-6 are just now coming of age and entering into society with a training gained in these schools. Many of them came from villages and from homes

I am not willing to close this article without saying something about the Turkish schools. One often hears them spoken of as if they were all still of that type once so common—schools in which the children learned only the Koran, memorizing it aloud and all at once in a babel of voices, but this is doing them great injustice. The schools which trained the men who led the Turkish Revolution with such marvellous restraint and wisdom were not of this type. Many of the civil and most of the military Turkish schools are well organized and give good instruction.

It is to be hoped that the Minister of Public Instruction will be broad enough to recognize the excellencies in all the community schools and great enough to make use of them all and harmonize them into one comprehensive plan for the educational development of all the races in Turkey.



A Section of the College Schoolroom, St. Paul's Institute, Tarsus.

where they would have gained little education or training, if any. They are now entering upon life better equipped than they would have been in the ordinary course of events. And so even those terrible years, with all their horrible suffering and woe, did not succeed in arresting the progress, slow but sure, of the Christian races in Turkey. Another result of Christian education in Turkey has been the awakening of new ideals and the creation of an enlightened public sentiment. One of the most interesting movements of the present time is the movement for reform in the old churches. This movement started within those churches and is promoted by their own members. The propositions which have already been put forward are so sane, so moderate, and so wisely urged, that they command our highest admiration. They are not mere exhortations to reform, but they are measures of Christian statesmanship and the product of trained minds.

His problem is not to antagonize these communities into resistance and opposition, but to win them into co-operation. Turkey needs enlightened educated men. It needs the help of all the schools that exist, it cannot afford to lose one of them, for it takes time to build schools, to find a corps of good teachers for them, and to develop their curriculum. It will be a great mistake if the Government should seek to repress the activity of these schools instead of trying to use it.

The Armenian Church has just suffered a loss so great that it seems irreparable in the death of its Patriarch and Catholicos at Etchmiadzin, Madthéos II. Izmirlian. In the address given at the funeral services at Constantinople by the Patriarch of Constantinople, the emphasis was laid upon one characteristic of the good and great man who has just passed away, namely, his *consecration*. All who knew him will unite in this tribute to his character, and this leads me to say

that it is just this characteristic which is most needed now and here. The schools of Turkey must produce well trained men and women, intellectually strong, but above all they must produce consecrated men—men to whom the voice of God speaks louder than the voice of party, men who will hold a straight course through the mobs that run many ways, because they are guided by conscience and by principle. For this reason it seems to me that all Christian people ought to pray for the schools of Turkey now, because in them the men and the women are training who will form this new nation.—From the *Student Movement* for March, 1911.

Notes from Sivas.

The Normal School Building Fund.—The most cheering item of news from Sivas for this report is the fact of the completion of the building fund. This fund has absorbed considerable attention and effort during the past few years, and it gives us unusual pleasure to inform all who have helped in making it, of a gift of \$4,000 which completes the \$10,000 we have been trying to raise. It gratifies us very much that the donor, Mr. Edmund P. Platt, of Poughkeepsie, having visited Sivas and seen the situation here, makes this gift which insures the speedy erection of the building. We derive great satisfaction from such a gift from a successful business man, who after personal investigation on the ground, gives this testimonial to the need of the Normal School and its great opportunity for Christian education. We expect within a few weeks to perfect plans for the building and ask for a permit, which, as this is a foreign institution, must come from the central Government at Constantinople. While waiting for the permit we shall continue to gather material and arrange things for as rapid work as possible after the permit comes. The price of lumber and all building materials has so increased during the few years since the estimate was made that we shall have great difficulty in finishing the building with this completed fund. But we feel confident that unpaid promises and gifts from friends who will wish to have a part in this building will increase the amount as the building work goes on.

Fifty of our Alumni in Turkey have pledged \$600 out of very small salaries, half of which is paid and pledges from others are coming in. One of our graduates in America has sent \$100 and is working to unite our handful of Alumni there in support of the School.—*The Orient*.

Rev. W. N. Chambers, of Adana, is, it appears, the recipient of double doctorate honours, having been granted the degree of D.D. by Queens University *in absentia*, and being on his way to Princeton University where the same degree is to be conferred on him next week. We take it these four D's must stand for Daring Deliverer of the Defenceless and Destitute.—*Orient*, June 7th.

Village Work.

This we deem a very important branch of our undertaking, though our Board has no direct pecuniary interest in it. Our faithful itinerant evangelist, Mr. Moodoian, continues his work circulating among the villages and preaching in the Armenian churches, in nearly all of which he finds an invitation to do so from the priests, since he takes part in their regular church services, thereby disarming criticism and hostility; and his ministrations are always welcomed by the people, and this is practically the only preaching they hear. He also exercises an efficient supervision over our village schools. Another man, Mr. Hampartsoom Moorioian, is stationed at Mashqudag and gives half his time to work in the school there and the other half to evangelistic work in the near villages.

The past year we have had schools in fourteen villages, the number of teachers of both sexes being twenty-four. As hitherto, these are not distinctively Protestant Schools, but the regular village schools which the people are entitled to carry on. In no case do we assume the entire support of the schools. Seven places have but one teacher each, whom we provide, the people sharing—usually about one-half—in his support. In four places there are three or four teachers each, all of our providing, the people sharing in the salary of all. In three places we furnish two or three teachers, the people furnish a similar number of their own choosing, each party paying its own representatives, except what is secured from tuition and divided proportionally among them all.

Van, June, 1911. (Dr.) G. C. RAYNOLDS.

In human beings, life is one long attempt to control matter by mind. One knows himself as something different from matter, invisible and apart from the material. The real person is not the visible. Behind all the wonders of the universe is an invisible reality that gives them meaning. Only this can explain our belief in God.

This controlling Spirit of the universe we fail to find by reason alone. The soul may find God by direct intuition. A boy cannot learn to swim by intelligence alone; only by throwing himself in and gaining the power by experience, can he learn. So we can find God by seeking and by experience, not by reason only. Spiritual truth fails to submit to the laws of natural science, and comes rather through the experience than by reason. As the experience of light is a very different thing from the knowledge of the laws of light, so the knowledge of God is a very different thing from the knowledge of moral laws. The parting advice of the president to the class of 1911 was, to carry on their search for truth, though separated; for we cannot really be separated if all are in touch with God, and united in the search for Him.—From *President Patrick's Baccalaureate address at the American College for Girls, Constantinople*.

The Womenkind of Young Turkey.

BY ETHEL STEFANA STEVENS, author of "The Mountain of God," "The Earthen Drum," "The Veil," etc.—From the *Contemporary Review*, of May, 1911.

[To raise womanhood in this country is one of our great problems, and it ought to be raised before the old customs of women's seclusion are extremely broken up, and social equality comes in, or the moral effect will be very bad. Our women and girls are pure because they are sheltered and have no temptations to be otherwise, but the opening up of the country means a different life for them, and they must be made strong and self-reliant to meet it. We must not leave them to be exposed to the temptations that will meet them from Turks and from low, immoral foreigners who will flock in with the entering of railroads and foreign capital.

—E. CHAMBERS, Kessab.]

It is an axiom already accepted that Turkey has no native art, no native music, no native religion. The Turk is a soldier, with a soldier's virtues and failings, and a soldier rarely has the emotional sensibility to harmony and beauty that we call the artistic temperament. He has borrowed his writing, his religion, his music, his art and his social code from the Arab, with his quick, nervous imagination, and the mystical beauty-loving Persian. And, nowadays, he borrows his dress from England, his uniforms from Germany, and his Constitution from Europe. But in spite of this the Turk remains a Turk still. He has none of the facile, supple adaptability of the Levantine Greek, for instance. He absorbs ideas slowly; it will take him many years to become accustomed to the new-fangled system of no-bribery and representative Government; and, similarly, it will be a long time before he will adapt himself to the more liberal conception of womanhood which is being evolved as the natural result of progress. For a Turk progresses *malgré lui*—in spite of himself.

It must be borne in mind that the European, or rather the Christian with whom the Turk has been most associated, has been the Levantine, whom the Turk despises from the bottom of his soul for an ineffable boulder. The womenkind of the Levantine have been the womenkind that the Turk in the street has learnt to associate with the unveiled women of the Occident. He is polite to them, but he does not respect them. In Constantinople, for instance, whispers of the vices of Pera cross the Golden Horn into the quiet homes of Stamboul, and the conservative Turk thanks heaven that his women, at any rate, can never be lightly spoken of.

But about half-a-century ago, a new generation of Turks sprang up. They travelled, they saw that the unveiled sisterhood of unbelievers were not by any means fairly represented by the ladies

of the Levant, and that Western women did not, as a rule, abuse their freedom. They mixed with these Western women, and found pleasure and interest in conversing with them. They immediately thought that, without forfeiting her seclusion, the Turkish woman might be sufficiently educated in the harem to achieve an amount of culture which would make her a more charming companion than before. So the importation of governesses began; chiefly of Frenchwomen. The better classes made a careful selection, but all families were not so happy in their choice—for, alas, all governesses are not educative; and to learn to chatter in a foreign language and the way to put on frocks from Paris, is not to get into touch with foreign culture. Second-rate, third-rate foreign women, tempted by good salaries, entered Turkish home after Turkish home—and only too often their influence was not a good one.

This superficial Europeanism, as we may call it, is fairly universal throughout Turkey to-day, and above all in Constantinople. There are few Turkish women of the upper or middle classes—if classes can be said to exist in a country as democratic as Turkey—who still wear Turkish dress as we know it in photographs specially manufactured for tourists. They wear European dresses, varying from the shouting blue and pink atrocities bought in the bazaars and made in Germany, and the reach-me-down horrors of the Galata and Pera quarters, to the creations of Doucet, Worth, and Paquin. An English lady told me that the wife of a high Turkish official received her the other afternoon in a gown of white satin brocaded in large yellow and pink flowers. On the other hand, I believe that the ladies of Abdul Hamid's harem were clothed from head to foot by a well-known French firm. And if you go into the house of almost any man of position, your hostess—I speak, of course, as a woman, for a man is still debarred from the society of Stamboul and Nichantach—will probably be far better dressed than yourself, if you are a traveller and have to adapt yourself to the exigencies of a profitable outfit.

But out-of-doors the discreet *tcharchaf* and *feridjeh* transform Parisian butterflies and German-made atrocities alike into so many black moths and nun-like shadows. Here and there a veil of thinner mesh than the rest allows the passer-by to trace the contour of a pretty oval face and bright eyes, but as a rule the black curtain that protects the hanoum—the wall of the fortress of her modesty—is impenetrable and funereal.

My digression into the realm of dress has led me away from the main subject. As I said, the reign of foreign governesses began—roughly speaking, about fifty years ago—to revolutionise the harem. At first, the revolution only affected the toilet, or was confined to the acquirement of

foreign languages, playing the piano, and sundry other parlour tricks calculated to increase the matrimonial value of a young Turkish girl.

It did not rest there. The Young Turk began to be a force to be reckoned with, in spite of the repressive measures of despotism; the Young Turk, who, while representing a disproportionate minority, has nevertheless leavened the whole lump, and stands for progress and liberty. I think it may be said that he is partly the result of the almost universal introduction of the foreign educational element into the homes of Stamboul. The feeling of unrest, the longing for liberty among the women, found its practical outlet among the young men. The educated women of Turkey worked as strenuously to bring about the bloodless revolution as did the men. While the Committee of Union and Progress was carrying on its secret propaganda, its secret preparations, it found its easiest channel of communication, its safest messengers, among patriotic Turkish women, whose veil and seclusion rendered them less likely to be discovered by the Government spies.

And when at last despotism was dethroned, and the legend of Freedom, Equality and Brotherhood was pinned to the breast of the Constitution, it was expected by a certain number of Turkish women that an increase in liberty would be granted to them also. The form which they expected that liberty to take varied according to the individual. Some, mistaking the outward signs of liberty for the essentials, gladly threw back the *tcharchaf*, and dreamt that they could wear hats, hats from Paris which would complete their European dress. It was feminine, and excusable. But they were speedily undeceived. The Government, with its finger on the pulse of the people, saw that such innovations could only cause offence to the old-fashioned and devout section of the community—the majority; and they hurriedly disabused the poor ladies of their innocent and comprehensible ambition. No, the ladies must go veiled as before. Notes were sent round to ladies of position who had transgressed, and prudent husbands and brothers peremptorily ordered their womenfolk to observe the same rules as their grandmothers in such matters as the veil, walking out alone, and the other petty privileges that foreign women enjoy. Others thought that at last they would be permitted to receive the visits of a few men friends. Here even the Young Turk, with a few notable exceptions, proved himself an Old Turk of the most uncompromising pattern. He urged that such conduct could only cause scandal, and asked, somewhat indignantly, if his wife could not be content with the society of her kinsmen. Policy went hand-in-hand with that tendency to safeguard the modesty of his women by preventive rather than retentive measures, which is natural to every Oriental, however Occidentalised.

But the wisest among the Turkish women looked farther ahead. They saw that, at present, the Turkish woman, on the whole, was neither fitted by education nor temperament for personal liberty in the sense that her Western sister understands

personal liberty. They perceived that the Turkish women of to-day could not reap a harvest where they had not sown. They saw that, as patriots, it was not the time now to press for minor liberties, when such an attitude on their part might cause prejudice against the general cause of liberty and progress in the country at large.

What, then, could they do? How could they prepare the soil for the harvesting of a later generation?

The answer was, by a fuller understanding and application of the word education. Education by governesses, except in the case of families rich enough to afford highly salaried and qualified instructresses in the various branches of learning, cannot produce a thoroughly cultivated mind. Schools were needed; a wider course of instruction, which would enlarge the horizon of the Turkish girl as no amount of home education could do. A certain number of schools already existed, foreign schools; but no Turkish institution of any educational dignity.

One of these foreign schools has done such good work that I feel I must give it a little space here, just as, while in Constantinople, I felt that I must pay it a special visit. I refer to the American College for Girls at Scutari, which has been supported largely by American philanthropy and enterprise, and which has now been singled out by the Turkish Government for the training of Government students, as I shall explain later.

The college was originally founded in connection with a Mission, but has now an entirely educational and non-sectarian character, receiving girls of every faith and race. Its teachers, too (there is a staff of twenty-eight), are of different nationalities. In the higher classes only English is spoken; and when I mention that, at the time of writing, the highest class comprises about twenty girls, of whom only one is English, the others being Turkish, Armenian, Bulgarian, Greek, and so on, it will be seen that the heterogeneous elements brought together are representative of the Ottoman Empire in its widest sense. The good done by a college established on such an international basis must be incalculable, if it succeeds in removing, in the individuals that come under its influence, the race hatred, misunderstanding and fanaticism which are the worst enemies of progress, not only in Turkey, but in every other Empire which embraces different races and different creeds.

There are at present thirty-three Turkish pupils in the College, *pensionnaires*, of course, for the strictly chaperoned Turkish girl would find it difficult and inconvenient to come daily from Stamboul to Scutari by the little *shirkets*, or Bosphorus steamers, which ply to and fro between European Constantinople and Asiatic Scutari. And the number of Mohammedan pupils will increase by leaps and bounds now that the difficulties which existed under the former régime have disappeared. Dr. Patrick, the President, by whose kindness I was enabled to visit the College, told me that in the old days the school premises were constantly under the observations of Sultan Abdul

Hamid's spies. The identity of a Turkish pupil was discovered, her father or guardian was immediately ordered to remove her; and if he refused, as was sometimes the case, he was exiled or imprisoned. However, the courage of parents and daughters often succeeded in outwitting the Palace espionage. For instance, unlabelled luggage would arrive days before the intending pupil, and the girl herself would drive up in a hermetically sealed carriage on a day or night when it was least likely that her arrival might be expected. Sometimes Turkish girls would be removed at the Sultan's orders only to be smuggled back again surreptitiously. When such a forced retirement occurred, the pupil herself often took the matter very tragically, and cried her eyes out at home until some means were devised for her return.

Nevertheless, in spite of obstacles and interruptions, two Turkish pupils graduated successfully under the very nose of Abdul Hamid, and have since proved, by the prominent position they



A Group of Students at the American College.

The nationalities reading from left to right (top) are: Greek, Circassian, German, French (Bottom) Armenian, Turkish, Austrian, Bulgarian, Albanian, Russian.

have taken in the world of politics and literature, the enormous gain that will accrue to Turkey if she will only educate her daughters as well as her sons.

One of them, Halidé Hanoum, has become distinguished as a writer in Turkish and English, and as a worker in the cause of the intellectual liberty of her countrywomen. The other, Gulistan Hanoum, was one of those women who took a share in the freeing of their country from the despotism of Abdul Hamid. She is the daughter of a Colonel of the Household Troops who was exiled by the ex-Sultan, and on her mother's side is of Imperial descent, her mother being one of the princesses of the Imperial harem of Sultan Abd-ul-Aziz. Gulistan Hanoum was at the college from her eighth to her sixteenth year, and as soon as she had graduated, married a clerk in the Tobacco Monopoly (the Regie Ottoman familiar to cigarette smokers). Largely through her influence and enthusiasm her husband became an ardent mem-

ber of the Committee of Union and Progress, and is now Secretary to the Parliament. At the time of the Counter Revolution last year, Gulistan Hanoum had the courage to address the troops of Salonica before they started for the capital, exhorting them with earnest eloquence to do their duty as patriots and soldiers.

Of such pupils the college may be justly proud.

It was my good fortune to attend the college one day while lessons were in progress, and to listen to some of the classes. A junior class of about eighteen girls, ages between twelve and fifteen, comprising all nationalities, were taking a lesson in English, and had studied the speeches of Lincoln and Burke. I stayed long enough to hear an Armenian girl recite the Gettysburg speech and explain in excellent English the various points raised and proven by that famous piece of oratory. A class composed of younger girls was studying English Grammar. The highest class had prepared essays on Spinoza, Bruno and Descartes,



The Girls' Choir at the American College.

There is a little chapel in which prayers are read so phrased that they cannot offend the religious beliefs of any of the girls

which they read out and discussed in a manner which showed how thoroughly they had understood their subjects.

It was with something like a shock that I heard such metaphysical problems fall from the lips of these demure, pretty young misses of fifteen, in irreproachable English. I could not help wondering how many English and American girls of their age would be capable of a similar feat in a foreign language!

I have dwelt at such length on the American College because of its good work, and because it is here that the Turkish Government is sending five Turkish girl students to be trained for the State Lycées for girls, which it is their ambition to form throughout the Ottoman dominions, and the first of which, *inshallah*, as they say in the East, will be opened next April.

Meanwhile, under the more favourable conditions afforded by the tolerance of the Constitution, the college at Scutari is finding itself in need of

fresh accommodation, and has purchased fifty acres of ground for building purposes at Arnautkeui, just across the Bosphorus. It is now cramped within four acres, and has suffered further restriction by the destruction by fire of one of the school buildings. It is sadly in need of funds, therefore, and I cannot recommend any better cause to philanthropists than this institution, which may do so much to promote sympathy between East and West.

But it does not stand entirely alone. The English High School has done excellent work in Constantinople, and the French convent schools, such as Notre Dame de Zion, have contributed their share also towards educating the young womanhood of Turkey.

I have spoken of Turkish schools for girls. These, as I have already indicated, are at present of a somewhat elementary nature. There is a Government school at Stamboul for the children of Turks too poor to afford an expensive home education for their daughters. This is a day school, and comprises between four hundred and five hundred girls. There is also a Turkish Arts and Crafts School, where Turkish girls go to learn embroidery, housework, and the useful and ornamental accomplishments which fit them for their future as married women.

But Turkey does not mean to merit any longer the reproach of leaving the higher education of her daughters to foreigners. Progressive Turks have long seen the necessity for an education for women which should be national and not foreign. The foreign governess system had its undoubted evils. It created, through an injudicious reading of foreign fiction and ill-assimilation of foreign ideas, the type of discontented neurotic depicted in *Les Désenchantées*. The foreign school system was better, as setting a higher ideal, but it could only be carried on in a very limited way. The crying need was to have State schools for girls, Turkish schools, with Turkish teachers and pupils, in which the standard of education should be as high as in the State schools of other European countries. At first this seemed an impossible dream; firstly, because of the lack of a staff of trained Turkish women, fully qualified to instruct; and, secondly, because of the suspicion with which such a scheme was looked upon by the more old-fashioned and conservative.

Such a staff, however, is now being trained in the American College and elsewhere. The other difficulties have so far removed themselves that Sultan Mehmed V., who has interested himself actively in the scheme from the first, has presented a palace at Kandilli on the Bosphorus in which the first Lycée is to be opened this spring. At the present moment extensive alterations are being made in this place for the reception of the pupils. There is to be dormitory accommodation for one hundred and thirty girls, and this will be increased by fresh wings or fresh buildings as more space is required. Many pupils have inscribed themselves already, and they comprise Mussulman girls from all parts of the world, some coming even from India; so that the school is

likely to be a force all over the Mohammedan world of women. The alterations in the palace are extensive. Class-rooms, laboratory, lecture rooms and so on, are to be constructed on the latest European plan.

The President of the Chamber, Ahmed Riza Bey, and his sister, Selma Riza Hanoum, have been the most indefatigable workers in the cause of education for women in Turkey; therefore it was to Selma Hanoum that I went for first-hand information on the subject.

She told me that the system followed will be practically the same as that existing in the French lycées to-day. There will be periodical examinations, the highest corresponding to the Bachelier-ès-Lettres in France. All elementary lessons will be given in Turkish, and advanced lessons, too, excepting in only a few subjects such as science, for which foreign mistresses will necessarily be employed. The staff will comprise Turkish women specially trained in foreign schools at Government expense, and highly qualified French, English, and American women. All the professors will, of course, be women; in a Mohammedan college for girls it could not be otherwise. But on Thursdays public lectures will be given in the lecture hall for such Turkish ladies as care to come, and on these occasions the lecturers will often be men, though when this is the case the audience will naturally wear their *tcharchafs* down.

The main difficulty, it need scarcely be said, as with every other contemplated reform and improvement in Turkey, is a lack of funds. The Government is so poor that it is not able to bear the burden of a scheme which is far from popular with the more fanatical section of the country. Hence, much is being done by private enterprise. His Imperial Majesty the Sultan is lending his active co-operation. Turkish ladies are collecting among themselves, and money is being realised in various small ways. For instance, before the fire which destroyed the Tcheragan Palace, the proceeds of the printed plan sold to visitors was among the small sources of revenue devoted to this object.

So much for the education of the Turkish girl of to-day. But what about her social condition? How long must she wait for a wider life, a larger sphere of energy and activity?

I asked Selma Hanoum this same question, and she smiled a little sadly. "We only ask Turkey to forget us," she said. "We must be content to sacrifice our own aspirations in order that the next generation may not suffer. It is a sacrifice that we must make for our country. The day of liberty must come. It must come as a matter of course. But for the present we can do nothing but wait—and, above all, work in secret for the education of women. We have to prove to the nation that her freedom does not rob a woman of her religion or her domestic instincts. We have to prove that an educated Turkish woman is a fitter mother of Turkish men than a slave. We have to teach our sons and brothers to respect us. As for the veil—that is a matter of little moment. The Koran is

favourable to the freedom and dignity of women. We ask nothing more than that which is granted us by the Sacred Law. But we do ask that the prejudices and conventions which custom has placed upon us may be removed—in time. And they will be removed.” She spoke with fine hope. I asked her regarding women’s clubs. “For the present,” she replied, “they would be useless. When the Constitution was proclaimed, a Ladies’ Society of Union and Progress was formed with the purpose of aiding the party of reform, and also of establishing their own claim to more liberty. Lectures were given and attended. But the reactionary party made this one of the weapons which they used against the Constitution. The Society was accused of ridiculous intentions. I myself was said to have imported hats in large numbers from Paris in order to supply Turkish ladies with them and to replace the veil. So that when the Counter-Revolution had come, and when, after that eventful time in April, 1909, the country passed again into the hands of the Young Turks, the Constitution showed itself inclined to adopt a more repressive attitude than ever towards those women who wished to agitate for freedom. There had been indiscretions, of course, and I fully approve of the present attitude of the Government towards the woman question. For the present we are living on dynamite. The reactionary party is very strong. Abdul Hamid is still alive. . . . But it may interest you to know that I am Honorary Vice-President for Turkey of the International Council of Women, of which Lady Aberdeen is the head, and that as soon as the political situation is sufficiently assured to allow us to act, we shall start a branch here.”

“Secretly?”

“What good would that do?” she asked, with a smile. “No; publicly. And the women of all countries should co-operate in the exchange of ideas, ideals, and mutual help.”

In which I fully concurred.

I cannot conclude this article without giving *verbatim* a document which was written for me by a Turkish lady of such high rank that discretion obliges me to suppress her name. Suffice it to say that this lady is one of the most highly-born and ardent workers in the cause of Turkish liberty. We talked long and earnestly in her pretty little boudoir in one of the palaces which line the Bosphorus. My visit to her was full of those paradoxes which delight one in Constantinople—the vast palace, the black eunuch who conducted me through long passages in which one had visions of slave women with kerchiefed heads and heel-less slippers, the air of cheerful, slipshod, happy-family equality which reigns in any Oriental establishment; and finally, my entry into a most Western-looking sitting-room, under the windows of which the Bosphorus flowed—like a room in a Venetian *palazzo*. Here I was received by my hostess without any ceremony, and talked with her on the subject of the future of Turkish women.

“On account of my rank,” she said, “I am not able to write of these things—but, if you like, I

will send you something that you can put into your article. You Western women do not understand that we Orientals are trying, not for any new privileges, but for those which we have possessed and lost.”

So accordingly she sent me the following defence of the movement among the Mohammedan women of Turkey:—

“Though there have been among the Mohammedans a great many women juris-consult-theologians (doctors of law), we will mention in this article only a few of those who have been renowned in the history of Islam. Formerly, contrary to what is generally believed nowadays in Western as well as in Eastern countries, Mohammedan men and women pursued together the same studies, without distinction, in the same scientific centres; and together profited by the instruction, given indifferently, by masters and by mistresses. *Fikihs* and *Fikihas*—juris-consult-theologians of both sexes—gave to women as well as to men lectures which on both sides were listened to with the same assiduity. Besides, women by their knowledge and intelligence were to such an extent the equals of the Ulemas (religious teachers) that a great many of them were allowed to decree ‘*fatvas*’ (religious and judicial decrees). Would not these Ulemas, who were not ignorant of the position woman occupied and how learned she was in those times of the Islam-world, be shocked to hear to-day all the severe criticisms on her, and the endless discussions as to how her learning should be limited and what should be the nature of her social duties? ‘In the world of Islam what can a woman become?’ ‘How far must she extend her studies?’ are the questions we hear in these days. *Islamism allowed woman to attain the farthest goal she could aim at.* Even now, notwithstanding the advance of civilisation in Europe and America, women have not yet been able to obtain as much as the Mohammedan women of old. Therefore, have we not a right to be astonished to-day when we hear people ignorant of our religious laws and history, take upon themselves the task of determining what position women should occupy in society?

“The Koran has been revealed to us; our Prophet has settled our social position; we are Mohammedans—we await no other Prophet after Our Lord Mohammed; and his instructions concerning us have been handed down to us by so many great men that the questions ought to be considered as settled. The Mohammedan world, knowing the important positions occupied by women with the consent of our religious laws, should confess the absolute incompetence of those who, ignorant of all else but the present degenerate state of things, still venture to usurp the right of discussing and limiting the extent of liberty to be granted to women.

“Can they not understand upon whom their objections fall in the end? Women of those times had not obtained by main force the lofty positions we know they occupied; they attained them simply by the rights given them by Islamism. Would they still dare to protest—those who

declare that women ought not to fight side by side with men in war, if they only knew that, in the times of the Prophet, many illustrious women actually fought in battles and were blessed by Him for having done so? And those who wish to prevent women from engaging in trade, would ignore the fact that Hasula, one of the Prophet’s (women) disciples, kept a druggist’s shop! What must we think of those who pretend that women cannot teach man, when we know that many of the Prophet’s companions were advised by Him to appeal to the science and knowledge of Aisha? Those who have recently accused women of disobedience to the precepts of the Koran because they go out accompanied by their men-relations and because they raise the veil from their faces, show their ignorance of the laws of the Koran. Had they their faces veiled, those eminent women whom we have mentioned, and who received the Prophet’s full approval for their deeds? Did not the Prophet’s aunt, Safia, together with Hissan-bin-Sabit, take up arms to protect women and children, and to defend against the enemy the town where she lived? And as a woman had a right to give evidence on legal affairs, to give powers of attorney, and to appear in a court of justice each time her interests were at stake, was not the judge obliged to see her face?

“If God has ordered women to cover the eyes that see, the nose that breathes, the mouth that speaks, would they not have hidden their faces—these women who went so far as to shed their blood at the side of man for their country’s sake? These same women, who obeyed the Prophet in everything would certainly not have gone out of their houses had he forbidden it. Far from doing so, He, on the contrary, gave them His blessings for their outdoor services.

“Where do they take their authority from, those who proclaim so resolutely that woman should be kept entirely aloof from masculine society—woman to whom our Prophet has given the right to take part in the election of a sovereign, whom He has admitted among the ranks of his warriors, whom the Khalif Omar invited to assist at judgments, and to take a part in theological and judicial discussions?

“The veil as it was worn at that time was neither meant to hide the face, nor was it considered a hindrance for woman to progress and learning. And it was without the least violation of our laws that so many women had at that time gained renown in theology and law. Let us mention here about fifteen among those who were the most famous in history: Oumou-yassa, Hamda-Sittel-Foukaha, Amra-bint-Abdulrahman, Fatma-bint-Ahmed-el-Semani, Fatma-bint-Abbas, Fatma-el-Fakiha, Meriem-bint-Ahmed, Zounroude, Okht-el-Mezeni, Oum-el-Wahid, Hatidja-bint-Ahmed, Zuleikha, Zeynildar-Waghiha.

“Oum-Issa was the daughter of Imam Ibrahim-bin-Ishac-el-Harbi; she used to decree *fatvas*; she died in the year 328 of the Hegira. Hamda was the pupil of Aboukir-Ahmed-bin-Ali; she lived in Bagdad; the sermons she preached were atten-

ded to by the most eminent learned men of her time, and the famous Ibn-Semani was one of her pupils. Sittel-Foukaha-bint Ibrahim, who died in 726 of the Hegira, counted among her pupils some remarkable men, such as Gafar-el-Hamdani, Ahmed-bin-el-Maz, Abdulrahman-bin-Suleyman, Abdullatif-bin-el-Kabiti, all of whom received their diplomas from her. Shehda-bint-Omar attended to the teachings of Fazil-Kashghir; she got her diploma of theologian from Sabit-Sheref. She had in Aleppo numerous pupils, and Hineidine, the most renowned amongst them, was himself the master of Salah-el-dine Safdi. Speaking of her, Ibn-el-dine said: ‘Shehda was the only one who could teach us the sayings of the Prophet related by the famous *mouhadiss* Sheikh Hafiz Jiya-el-din.’

“Fatma-bint-Abbas was the daughter of Abbas bin Aboul-Fathel-Bagdad; she was doctor of canonical laws, and at the same time superior of a religious congregation. She preached sermons which were highly appreciated, and she had attained to such a high degree of knowledge that very often in her discussions with the most learned men of her time she was the one who prevailed. She died in Cairo in the year 714 of the Hegira. Fatma-el-Fikiha was the daughter of Ala-el-dine-el-Kashani, an eminent Mohammedan juri-consult-theologian, and married another; and to settle a difficult question the two men often appealed to the woman’s knowledge. She used to decree *fatvas*, which her father and her husband signed simply as witnesses. Zeynildar-Waghiha, wife of a judge in Andalusia, and a judge herself, used to sit in court with her husband.

“These are only a few of the eminent women of Islam. If they were competent to decree a *fatva* acknowledged as valid by the most famous juris-consult-theologians of their times, surely they must have required a high degree of learning. Among the pupils of Houti, there were as many as a hundred *mouhedissas*—meaning (woman) authors—treating of the apothegms of the Prophet. This gives one an idea of the number of women who dedicated themselves to science; and did not the Prophet say:

“‘The pursuit of science is a duty to every Mohammedan man AND WOMAN’?”

I have given the little article word for word as it was written, although its author, who is more accustomed to French than to English, said: “Of course, I shall write in vile English, so you will have to change it and use it as you will.” To me, however, as I expect to most others, it is interesting as being a definite statement by a Turkish woman of the claims which the Mohammedan woman of to-day is making for herself, and the facts upon which she is basing her claim. For this reason I have left it untouched; without comment or emendation.

Senator Süleiman Effendi and Dr. Riza Tewfik Bey, deputy from Adrianople, have been chosen as Ottoman delegates to the Universal Races Congress that meets in London this month.

Projected Railroads in Turkey.

When all the projects for new railroads now on paper are actually carried out, the map of the Ottoman Empire will be considerably modernized. These most essential arteries of trade will also do wonders in building up the commerce of the country. In addition, the railroads will be invaluable from a military viewpoint, in facilitating the movement of troops in case of trouble. Such large enterprises, however, in the present economic state of the empire, are possible only with the aid of foreign gold; and the discussion of new railroad projects is therefore fraught with international complications, especially in the case of the extension of the Baghdad line. The recent flurry caused by the interview of Tsar and Kaiser about Persian railways shows that in regard to their junctions with the lines of other lands there are other international complications brought in. The thorny question of the political status of Koweit, on the Persian Gulf, has its connection too with the Baghdad Railroad.

Four lines, in four widely separated sections of the empire, may be said to be actually on the point of starting construction. One is to go from Koumanovo, on the Nisch-Salonica line, to Kustendil, in south-west Bulgaria, to connect with Sofia. This line goes nearly east and west, and serves the territory between the Serbo-Turkish line and the main line of the Oriental Railroad, chiefly Turkish territory. It is to be constructed by the Oriental Railroad Co. A second line is that from Samsoun to Sivas, going through Kavza, Amasia, and Tokat. This is to be built by the Turkish Government, but with foreign financial aid. The engineers and workmen are reported as at Samsoun, and only awaiting better weather to commence operations. The already enormous traffic of this route will be still further facilitated by the advent of this railroad. The third line now starting is that between the capital of Yemen, Sanaa, and its port, Hodeida. This is hindered for the present by the overcharged political atmosphere; and so long as military operations are being actively pushed along that route, the civil engineers will lay low. The fourth enterprise now practically under way is the prolonging of the Baghdad Railway from Eregli though the Taurus Mountains and via Adana and Osmanieh to Helif. —From the *Orient*.

Mersina.

Mersina is the terminus of the Mersina-Tarsus-Adana railway, which is about forty miles in length. This road is the beginning of the line that is to reach Bagdad at some far-distant day. As we sped over it on our way to Tarsus we were in sight of the great highway upon which the long camel trains were passing. In one train we counted three hundred and forty-five camels going in groups of thirty to fifty. They were fine looking animals, not to be compared with the scrawny, hairless, broken-down ones in Egypt and Palestine. During the busy season as many as five thousand of these will

come from the interior to one port in a single day. What will become of this great business when the stately, slow but steady-going carriers of the desert must compete with the fast freight? Up to the present time the natives scorn to patronize the latter, and prefer to ship, even from Tarsus, as their ancestors did. For many years, even along the railroads, the traveller may hope to see strings of camels, tied one behind the other, led by the insignificant, but indispensable guide, the donkey. —From "A Day in the City of Saul."

A Lyceum for Turkish Girls.

His Excellency Ahmed Riza Bey, President of the Chamber of Deputies and chief promoter of the plan for an Imperial Lyceum for Girls, has given the following letter to the Press:—

"The most powerful factor in the progress and education of human society is woman. Those civilized nations which are farthest advanced on the highway of progress are undeniably those that have made the greatest effort for the education of woman. Woman is the fountain and source not only of the human race itself, but of every moral quality of humanity. As mother, woman is a veritable treasure-house of tenderness; as manager of the home, she is the regulator of the happiness and well-being of the family. Education and training are therefore the indispensable means of attaining perfection in woman, who has such an exceptional function to exercise in human society.

"By reason of all these considerations the initiative has been taken toward founding a great educational institution to be known as a Lyceum for Girls, combining all the elements of modern progress in education. To meet the needs of our times, it was necessary that this school be located at a point removed from the noises of the city, yet not far from the homes of the parents; that it be possessed of apartments large enough to secure quietness and restfulness, of study-halls, halls for recreation, dining-rooms and kitchens arranged hygienically, and lastly a spacious garden.

"The palace of the Princess Adile Sultan, situated on an eminence above Candilli on the Bosphorus, a place renowned for its climate and possessing every desired qualification, has been offered for the location of the school. The formalities connected with the transfer of the property have been fulfilled. This great building, abandoned for many years, had need of extensive repairs. Part of these were carried on last year; the rest of the work of repairing, painting and furnishing was taken in hand at the opening of spring. The lighting and heating apparatus is being installed at the same time; and the school will be opened toward the end of September."

With the energetic backing of Ahmed Riza Bey, and the able direction of his talented sister, who is to be in charge, this lyceum or college ought to have a successful start. The most knotty problem seems to be the securing of suitable trained female teachers, for no man unless past the Osler limit of age, could be admitted to such a faculty.

Euphrates College, Harpoot.

The following appeal has been received from Harpoot:—

MY DEAR FRIEND,—

Your earnest attention is invited to the crisis and the opportunity presented by the Educational situation at Harpoot, Turkey. There are crises when the patient campaign of months or years is won or lost in a single decisive hour. Euphrates College faces such a crisis to-day. The patient, plodding work of the past thirty years has put the College in a position of leadership in the new life of Turkey. But if the College cannot enter the new doors of opportunity opened by the political and social revolution in Turkey, that leadership will pass to others.

Euphrates College has to-day to compete with new and powerful forces. Education is the watch-word of the day, and Government schools, now open to the youth of Christian as well as Moslem races, are being developed along the line of French schools and are very attractive in themselves, but especially because their graduates are in line for government appointments. And the Armenian National schools, under the management of Armenian young men, and embodying the racial and political ambitions of the Armenians, are being rapidly developed, and appeal to the youth of that race with all the enthusiasm of patriotism as well as with the best equipment that they can secure.

At first thought, it might seem that these young schools might well take over some of the work of Euphrates College, and that the need for a missionary college might be removed. But the fact is exactly the opposite. The purpose of Euphrates College is not merely to educate a certain number of young people; it aims "to prepare Christian leaders in all departments."

There is need for just such Christian leaders as it is the aim of Euphrates College to produce. In this magnificent opportunity Euphrates College stands alone. Far away to the south-west, nine days' journey off, is Central Turkey College at Aintab, and twelve days to the north-west is Anatolia College at Marsovan. But in all the vast territory east of these two, clear to the eastern frontier of the empire, Euphrates College is the only college that has this high aim. As a missionary force, and as a power in making the New Turkey, this is an unparalleled opportunity and responsibility.

But if Euphrates College is to draw and hold the young men and women who are to be the leaders—and nothing less than this is worth working for—the College must advance with the progress of the day, and offer the very best of everything that a student needs. Already some of our students have gone to other schools, and more will go unless the College can be made strong enough to attract the very best youth of the land. It is thus a time of crisis; at this moment leadership means much; and, in order to hold a position of Christian leader-

ship in Turkey to-day, Euphrates College must advance along the following lines.

First: The quality of the college work must be toned up. This means better trained and better paid teachers, larger teaching force, better teaching equipment.

Second: There must be a broader course of study, with courses adapted to those preparing for teaching, business, or agriculture.

Third: The College must have a new site. It is now crowded into the old mission premises with preparatory, primary, and kindergarten schools, with no distinctive home of its own, no room for athletics, and no room to grow in, far from the centre of population and business. Situated on the brow of a bluff, and backed by a Turkish cemetery, the College cannot enlarge its site. If it is to grow, the College must have a new site.

Fourth: With the new conditions in Turkey there is a strong demand for technical and agricultural training. Some institution will undertake this work. If that institution can be Euphrates College, it will mean greatly increased opportunity to make the real leaders of Turkey Christian.

This advance is impossible without large increase of funds. The present endowment provides for only one-fifth of the normal expenditures. A deficit is only avoided by great efforts and the yearly gifts of friends, many of whom are our own alumni.

The immediate needs of the College are:—

Additional endowment to meet deficit, and adequately support present work	\$90,000
New site, water supply and immediately necessary buildings	\$60,000
Endowment and buildings to provide for beginning of Normal, Agricultural, and Technical departments	\$175,000

Total for immediate needs \$325,000

Euphrates College is a Missionary College. It represents the effort of Christian people to give to the struggling people of the newly awakened Turkish Empire a civilization that is upright and pure and Christian. Will you help?

In behalf of the Managers of Euphrates College,

Yours very truly,

HENRY H. RIGGS.

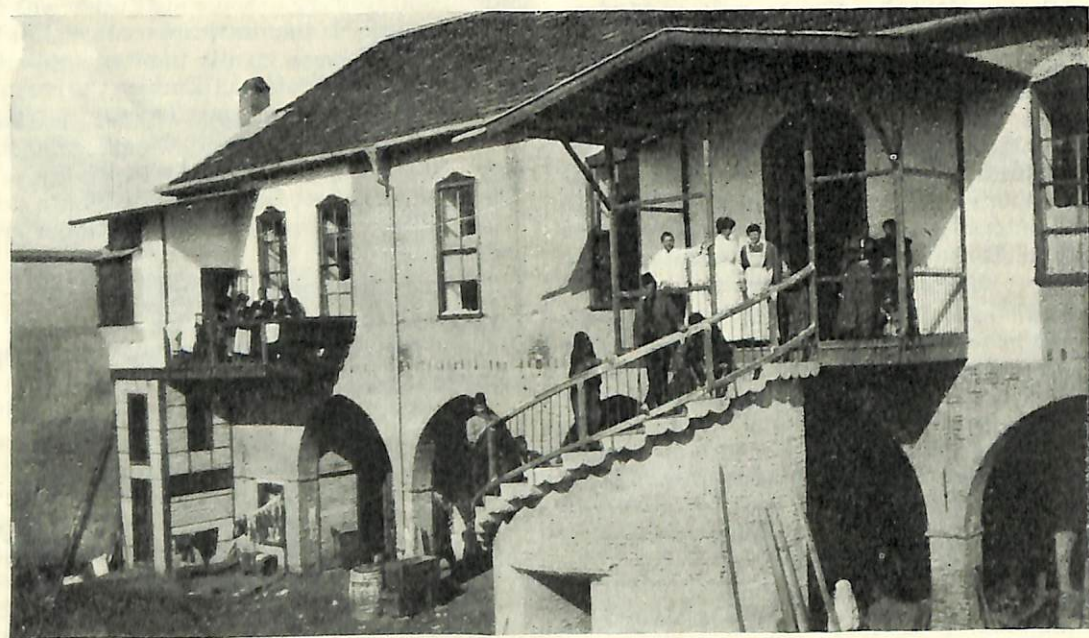
The closing exercises of the Greek Commercial School at Halki occurred on Sunday, July 9th, when seventeen young men received their diplomas.

The corner stone of a second building, or annex, to the Turkish Lyceum for Young Ladies at Candilli, was recently laid by Ahmed Riza Bey, in the presence of the ministers of foreign affairs and finance and many deputies. The dedicatory prayer was offered by Ahmed Mahir Effendi, vice-president of the Chamber.

The Need for Extension at Adana Hospital.

WHAT would be the feelings of some of our English friends if they could be suddenly transported from one of our well organised, well drained cities to the vicinity of Adana Hospital. One of the missionaries there tells that the most usual exclamation of their visitors on first arrival is, "What an awful position for a hospital!" Nor is the language at all too strong. On one side of the Hospital is "The Lake," a stagnant pool which forms a receiver for the dead dogs of the neighbourhood and like things. The odour can be imagined. The mosquitoes and other insects which it thus breeds can perhaps not be so well imagined save by those who have had some experience of them in an Eastern country. Behind the hospital is a

have paralysed effort in most English hospitals. Without any proper operating-table, operations have been successfully carried out; and although the kitchen is in the basement, the absence of any description of lift necessitates the carrying by hand of everything from kitchen to wards. Both surgical and medical patients are received, the work amongst the former being carried on by Dr. Haas—recently arrived—Dr. Salibian being the physician in charge. The treatment given by the latter to typhoid and pneumonia cases has been most successful. One morning six men were taken in, all suffering from pneumonia. Like many others, they had come hoping to find work on the Bagdad Railway, but the hardships of the journey having proved too much for them, they fell ill, and were taken into



The Adana Hospital.

street into which the stagnant water of a factory flows, and into which all the refuse from the opposite houses are thrown. And this is the place of Adana Hospital.

And yet it cannot be closed, for from Adana to the next hospital town of Beirut a weary journey of two to three days, and to close Adana Hospital would mean to leave suffering unhelped throughout that great district. Miss Talbot, who has lived and worked there, speaks of Adana as "The City of Tragedy"; and the very hospital which is put for the removal of tragedy is, in its situation and equipment, the very heart of that tragedy.

Since the days when Major Doughty-Wylie and his devoted wife first entered the city and formed their emergency hospital until now, it has done splendid work under conditions which would

hospital in various stages of filth and fever.

Nurse Davies, writing of the patients, says:—"Many a sad history could be told in connection with some of our patients, histories which reveal the ignorance and darkness of these poor people. Late one afternoon an old man was brought in frost-bitten, helpless, covered with bedsores, and in a condition of filth and disease altogether beyond description. On enquiry we found that he had been ill for some time and that his only daughter, getting tired of him, left him, refusing to give him even a drink of water. Some neighbours, taking pity on him, roped him to a donkey and brought him here. I shudder to think what the poor man must have endured during that two days' ride. After a long time of nursing and care he left us perfectly well, full of gratitude for all that had been done for him. Think what it must have

meant to him to be taken in, cleaned, and cared for when he had been neglected by his own family. Was not this a good preparation for him to receive the message of a Father's love and pity which is preached here daily."

Amongst the patients there are Greeks, Moslems, Syrians, Kurds, Chaldeans, Germans, Assyrians, and there could be no better way of breaking down native prejudices than their assistance at one and the same hospital. During the recent massacre, an Armenian came in, his heart full of hatred for his Turkish enemies. In the next bed to his own lay a Moslem, very ill. Remonstrating with the native nurse, the Armenian said: "Let that man die. I hate him. Why do you take such care of him?" But there came a time when there was a change in the Armenian, and he himself used to do little kindnesses for his Moslem neighbour. When he was asked why he did these things, his answer was: "Since hearing the Bible read here, and explained every evening, God has given me love and pity—even for my enemy."

The bodies are healed, and the minds and hearts are healed, too, in a marvellous way. But the work is hampered all the time by inadequate quarters, poor instruments, and shortness of money. A new site has been found for the hospital, but unless the means are also found, the Hospital must still remain on that "awful position for a hospital," in the midst of "The City of Tragedy." If the work is to be helped it should be helped now, when all that is needed is ready to hand for the price. The hospital at Adana was initiated by the personal hand-service of Mrs. Doughty-Wylie, and no sacrifice of the nature she made is asked to keep the work going on, but the faithful giving of the Lord's stewards to enable those who are giving the hand-service so loyally, to continue it.

HOSPITALS.

Miss Graffam, of Sivas, writes:—

If the "Friends" can see a way to do anything more for Sivas in the next few months, I wish we could get a little help for supplies, both for the hospital and schools. We have lost many pounds this year because we did not have the money to buy a sufficient supply of wood in the summer, when it was cheap. Twenty pounds for the hospital this summer would help on supplies and provide a "bed" in which poor patients could be taken all the year.

We would call it the "Friends of Armenia" bed and write you about some of those that lie in it. £20 for the school would not furnish a bed, but would help us save on supplies so that instead of saying "No" to some of the pupils who write and say that they have done their utmost, and can get together only part of the price in our school, we could think over our wheat and wood and butter and make the provisions cover a few more.

Your cheque for the hospital came in last week's post and I immediately called Miss Cole over to tell her about it. We decided to make out an account of sick pupils who could not pay and

enough other poor cases that have been treated recently to make ten pounds, and then use the other twenty for a "bed" for next year, as the supplies that are bought with it will be really used next year. It cleared Miss Cole's horizon a great deal, and you would be glad to have the privilege of seeing just how much good the money did.

Dr. Reynolds, of Van, writes:—

The hospital here is in better shape now than it has been ever before, the two fully educated and efficient nurses relieving Dr. Ussher of much of its care and anxiety. The efficiency of the Armenian nurses has also increased, both in their professional and religious duties.

The "Orient" says:—

THE SIVAS HOSPITAL WORK.—The past winter has been an unusually severe one, so there has been great suffering among the poor, and when sickness is added to poverty the condition is sad indeed. We have had a regular epidemic of typhus fever in the city, which still continues. In some families there have been six cases, all sick in one room, and many of our patients have been found in terrible condition. So far we have had 38 cases of this fever with six deaths. Many of these were sad cases. One man was found in a miserable hovel outside the city, the father of four little children, the youngest a baby. Two older children were also sick with the fever. Our Armenian physician said he had never seen a more destitute place than their house. There was no fire and no food except a little bread, and in the coldest part of winter. The father and daughter were brought to the hospital, the boy having passed his crisis. It was too late to save the father's life, and he passed away in a few days. We took in the boy to nourish him, and he and his sister remained with us till they were well and strong. The Gregorian Church is now helping the widow with a little flour each month. Another man, a stranger in the city, was found in a little room near the public bath. He had been sick with typhus more than a week, with no care. We brought him to the hospital and did what we could, but we could not save his life.

Miss McDowell, of Van, writes:—

Your letter has just reached me by last post, with its glad news bringing cheer and comfort for our sick.

To say we are grateful for the £25 is putting it mildly. But could you see the use to which it will be put and then see happy, wan faces shining out from their pillows as they reap the benefits you would agree with me, "Our labour is not in vain."

The week previous brought Dr. Ussher a letter saying our heaviest contributor in America will find it impossible to help us any more; and while it made us pause in our busy life and look each other in the face almost in consternation for a minute, yet we turn again to the Lord knowing He

will provide. You know the three Marys who went early to the grave that resurrection morning began to say among themselves, "Who will roll us away the stone from the door of the sepulchre?" And lo! it was rolled away. And I think it's such a lesson for us. We are always finding a turn in life's pathway and wondering who will roll away the stone for us to pass in, and lo! when we reach the bend—it is rolled away. And so when we found ourselves stranded from our regular monthly income for the maintenance of a certain set of beds in our wards, we began to ask, "Who will do it?" And lo! the Lord had enough on the way right them for the first month.

Dear ladies, pray that our faith in Him may ever be stronger and our hearts even more truly consecrated to our Saviour's service here, knowing that whatsoever He doeth is done with a wise mind and a loving heart.

When I was superintendent of our hospital in Ohio, I used to think wheel chairs were absolute necessities. But I've changed my mind. They're not, they're luxuries, and I'm glad our dear ones in civilised countries can enjoy them. But our broken legs get well and our invalids recuperate without them, thanks to God's bright sunshine. The Sultan can't rob his subjects of sunshine. Their heads rest on knotty wool pillows instead of feathers, so do mine and Miss Bond's, but we're not sick, yet we sympathise with those fevered, restless heads, and it's better than they have at home and they get well just the same.

As soon as I can finish some films, I will send you pictures of our hospital dispensary, etc.

Mr. Macallum, of Marash.

We had a visit this spring from Mr. Macallum, of Marash, on his way to America; he it was who was so eager to support the people by giving them work, rather than doles last autumn. It was through his instrumentality that the Cavendish Bridge was built, which has so fatally given way under the stress of the unprecedented storms and floods of the early spring. The bridge is of vital importance to the district, and we must put our shoulders to the wheel and do our utmost to rebuild it. Doubtless a severe object lesson has been learnt, and the foundations will now be built to resist such violent onslaughts of wind and tide. One comfort remains, in the knowledge that the people earned their support last year, and will do the same in the coming winter, if we are generously supported with funds.

Mr. Macallum reported that Miss Salmond was fairly well, but, often overborne by stress of work, and required definite assistance in her various branches of usefulness, if we are to keep intact her valuable services.—Ed.

The Patriarchate is informed from Adana that the Armenians in the villages of that district are in great distress and are being extorted.

Brief Notes from Kessab.

Miss Chambers writes:—

There is a great need for money to complete the building for the Gregorian Girls' School. Their old building was burned and with the money they got from the Government they began a new one, but it was such a small sum that they need £100 still to finish it. This school is doing good work, and is really needed among our people, and if they cannot have their building it must be closed; and the putting up of this building will furnish work for a set of poor people that have no food for the winter and must have it in some way, so it will be making good preparation for the future by helping them to get a proper place for their school for girls. *To raise womanhood in this country is one of our great problems, and it ought to be raised before the old customs of women's seclusion are extremely broken up, and social equality comes in, or the moral effect will be very bad. Our women and girls are pure because they are sheltered and have no temptations to be otherwise, but the opening up of the country means a different life for them, and they must be made strong and self-reliant to meet it. We must not leave them to be exposed to the temptations that will meet them from Turks and from low, immoral foreigners who will flock in with the entering of railroads and foreign capital. The only way to do this is to give them good Christian training in schools, and it ought to be done before the Government puts its hand on the schools, as I think it will before many years. If we really want to help the Christians in this country we ought to help them to push ahead their schools and churches and to get work started. That is what I am trying to do in Kessab. It is a big undertaking as it comes up like this before me.*

1st. To get the people's part of the money and keep the regular work going, the schools and churches and Bible work.

2nd. To get as many new schools started in the outside villages as possible, while there is nothing against starting new schools for Christians.

3rd. To rebuild the church and school buildings.

4th. To get work started that will give a living to the people.


5th. To care for the widows and the education of their children.

6th. To look after the sick and suffering ones this winter, with necessary clothes and food. Mons. Favre, of Geneva, has given us the necessary funds for medicine for those who cannot pay, for which we are thankful, but without proper food, beds, and clothing, medicine will do little good. We hope from somewhere, at least £50 may be found as an emergency fund, to use for such cases.

The Field of the Seven Churches.

By MRS. MCNAUGHTON.

I.—SMYRNA.

T the head of a beautiful bay, lies the large and important city of Smyrna. The mountains which surround it; and the hill behind it, on which are the ruins of an old castle, are a fit setting for the beautiful picture which greets the eye of the traveller, as his boat comes into the harbour. We, who love Smyrna, and watch the rare sunsets and the glow on the mountains and the sea, feel that the Bay of Naples, with its far-famed beauty, does not surpass ours in attractiveness.

The citadel upon Mt. Pagus, at whose base the city lies, was called "the golden crown of Smyrna." Dr. Ramsay has pointed out in one of his books, that the message to the Church in Smyrna "takes much of its colouring from local conditions." It was in Smyrna that Polycarp, the pupil of St. John, gave his life for the Truth he loved, and a single cypress tree on the hillside just below the castle, marks the spot where his body was burned at the stake. It was at the entrance of the Stadium and can be clearly identified.

The old aqueducts below the hill mark the period of Roman conquest, and the old bridge over the Meeles river is said to have been crossed by the Crusaders, as they went forward to conquer the Holy Land from the Saracen invader.

In the early days of the church, as now, the city was great and rich and worldly. The people are fond of pleasure, and the quay, which stretches for about three miles along the water's edge, is lined with theatres and cafés and places of amusement, where the world of fashion and pleasure delights to display itself now, as in the old days when St. John wrote his letters to the churches.

In the heart of this worldly city there is, to-day, a little band of faithful Christians, upholding the Word of Truth, and earnestly carrying on the Lord's work.

Nearly thirty years ago the American Chapel was built and around it have grown up a Collegiate Institute for girls, numbering 306 pupils, of whom 65 are boarders—the International College for young men with 340 students—and a Protestant community whose members come together in the church on Sunday, for services which follow one another from nine in the morning until nine at night.

There are two communities, in fact, as work is carried on for Greeks and Armenians, under two pastors, Dr. Moschos, and Rev. Mei. Adanalian. A Turkish service, for those friends from interior cities who understand only the Turkish language, is added to those in Greek and Armenian. Sunday schools in four different departments, reach about 300 children every Sabbath. Many of these children are from non-Protestant families, and have very little other training in religious truth

such as is suited to their youthful minds.

Weekly women's prayer meetings, young men's meetings and Christian Endeavour Societies are actively carried on. In the College a young Men's Christian Association and White Cross League—and in the Institute an active King's Daughters' Society, train the young people in Christian service; while giving them a broad outlook on the need of the world and the blessedness of service.

There is a strong missionary force of devoted men and women, who, hand in hand, with the members of the Christian communities, are striving to win for the Church of Smyrna the "well done" of the Master, and "the crown of life" promised to the faithful worker.

We attended to-day the Alumnae Meeting of the Collegiate Institute, which twenty five years ago sent out its first graduating class of two young ladies. The present class numbers 25. Of the 96 graduates of the school, 70 per cent. have become teachers. No one could look into the intelligent faces of the young women gathered together to-day, without feeling that here was a force which would mightily work for the uplifting of the city and the bringing in of a brighter future.

Brousa Notes.

Brousa also was fortunate in receiving visits from speakers of the Student Federation. Miss Spencer came first and spoke several times in the Church and school. As a result of her stimulating words, a Young Women's Christian Association of about forty members is being formed, and plans are being made for religious, literary, and philanthropic work. The members will include graduates of the girls' school, young ladies in Brousa, and teachers and pupils in the school. It has been found that girls working in the silk factories are anxious to join classes that they may learn to read and write, and the organization hopes to help them.

While Miss Spencer was still here, Dr. and Mrs. Fries and Dr. Chiba came and meetings were held in the Church, in the Girls' School, and in the Armenian National School. Dr. Chiba remained over Sunday, and as Badv. Koundakjian, of Kessab, came down also for that day, three services were held in the church. The meetings were all very well attended, there being a very large number of young men present, both Armenian and Turkish. Dr. Fries met the young men at an after meeting and was much interested in the Association which has been formed here this winter.

The lecture this month was given by Miss Currie. Her subject was "Home Nursing," and she gave several practical demonstrations, such as making poultices, preparing hot applications, etc. The ladies who were present, especially the Turkish ladies, were most interested.—*The Orient*.

Sad News from Marash.

The Destruction of the Lady Frederick Cavendish Bridge.

Our readers will share our sorrow when they hear that the Lady Frederick Cavendish Bridge, opened with such joy in December last, has succumbed, with many others, to the heavy rains and awful floods and storms of the early spring. Mr. Goodsell, of Marash, thus writes on June 1st:—

I asked Haroutune Ousta (who superintended the building of the bridge) "if he had not calculated on such torrents; he said that no one could remember such awful floods; he described how he had laid the foundations much deeper than many of his workmen thought necessary, but because the masonry was new, its power of resistance was not so great as it would have become after two or three years—how the great Hamidieh Bridge, on which he had worked, had been swept away three times in much less powerful torrents, etc. I told him how disappointed our friends in England would be. He begged that they would take into account the things he had said and would again, if possible, send money for the building of the bridge. I had a letter the other day from Rev. Abraham Haroutunian of Zeitoon, speaking of the bridge disaster, and beseeching that it might be restored. I reminded him that the building of bridges and roads was only the means to an end, and that it might be that our friends could not furnish further funds. There is no question but that the bridge is an important addition to the means of trade in that whole region, and that it contributes many times its cost to the well-being of the villages round about. You know from what Mr. Macallum and Miss Salmond have written, that it was well worth doing in the first instance, and it would seem as well worth restoring. I think probably the workmen have learnt important lessons from these last storms, and in all likelihood would be able to put up an adequate structure if they were to try again. I should be glad to do anything that I may be able toward the restoration of the bridge if you can furnish the necessary funds. I presume not less than £250 would be necessary. At the same time the money thus spent would be of real help for many poor people who would thus be furnished with work.

Hardly a day passes without some pitiable appeal for help. I have been using the last few liras of money which Mr. Peet forwarded during these last weeks. The best relief that can be given seems to us to be to help them to help themselves. The prospects for crops this summer are good, and we hope that the poor people may be saved from storm, massacre, and famine. Conditions in the country are not as reassuring as we could wish.

FRED FIELD GOODSELL.

On the Track of the Armenian Masacres.

As we rode to Marash, that great centre of missionary work, we passed a little Armenian hamlet in the mountains. It was late Saturday morning and all the people were out and at work. The sun was shining merrily. At the doors were women carding wool, children sleeping at their feet. The yards were full of domestic animals, the brute friends of man who fail him not in sorrow or success. Several men were dressing the goats they had killed for the Sunday feast, interested neighbours standing about. A group of maidens were washing clothes at the village fountain. Every living thing seemed to be full of joy and hope. And this, I said, is Armenia, crushed, bleeding Armenia. Yes, the people will again show their patience and faith. Surely they were among the most wonderful people of the earth.



Girls' College, Marash.

Marash is full of them, and here you see them at their best. The splendid churches, with 2,000 persons studying the Bible every Sunday morning, the vast array of schools, the 1,000 orphans gathered in their home, the widows at work under Miss Salmond, earning a living through her industrial institutions—these are indisputable signs of Armenians rising from the ashes and putting on new life and hope. I say nothing about the Girls' College and the Theological Seminary at Marash, but content myself with mentioning the beneficent institutions which showed that the trail of the massacres leads to hope. I am writing at Aintab, where as great things can be shown, and I am thinking of a dozen other stations where the good work is being done. We must keep it up; we must greatly reinforce it, we must push on here until love reigns throughout Turkey and such things as massacres and famine are no more.—REV. C. W. PATTON, in the *Missionary Herald*.

The Sivas Schools.

Mr. E. C. Partridge, of Sivas, writes:—

Mr. Michael Frangulian, one of the graduates and former teachers of the Normal School who is graduating from Oberlin College this year, has accepted our invitation to return to teach in the school, with the intention of giving his life to educational work. He will strengthen our English department, besides bringing new life and ideas to every part of the school work. A step in advance this year has been the introduction of gymnastic exercises into the Normal school and its preparatory classes, so that now every pupil has instruction in this branch. By the kindness of Mr. Kabakjian, a former teacher and another friend, we have been able to add much to our Physics equipment and now have a very useful laboratory. The science teacher of the Gregorian schools has the use of the instruments, and Mihran Eff. has been asked to explain our apparatus to the pupils of the Turkish High School. The Normal School is recognized by the Superintendent of Education, who visés diplomas and teachers' certificates issued by the school. The new Turkish Normal School, opened last year, is located in a building opposite ours and has 100 boarding pupils preparing for village teachers. Among the pleasant social events of the year have been two socials, to which our Normal School pupils brought their parents, where the teachers became acquainted with the parents, and entertained them with orchestral music, stereopticon pictures, and physics experiments.

The Girls' High School and its boarding department grow year by year and find their present buildings too narrow. Now that the Normal School building is assured we shall begin to plan for a new plant for the Girls' School, which we hope can be begun soon. To provide in part for the growth of the next two years, we have rented the upper story of a small house adjoining the High School study hall, which will be used for recitation rooms. The growth of the musical department is gratifying. The purchase of an additional organ and the gift through friends of Miss Rice of a fine piano, will strengthen this branch of work. We are also indebted to Mr. Favre for several new instruments for our Orchestra. Mr. Partridge and one of the young lady teachers in the Orphanage have recently attended, as delegates from our schools, the ninth Conference of the World's Student Christian Federation held in Constantinople. The delegates on their return gave reports of the Conference to our various organizations.

The total enrolment of the Normal School this year is 335, and that of the Girls' School 541 in all departments.

We have in Sivas three different organizations whose object is to cultivate the social, literary, and musical side of our pupils, teachers, and others whom we can reach. The College Club contains the 18-20 college graduates in the city. It holds

monthly meetings and has had papers this winter on a variety of subjects. Our bi-monthly *Lecture Course* has been continued as usual. To regulate the attendance and assure the presence of those most likely to be profited, we have adopted the custom this year of issuing tickets. Our chapel will not seat more than 500, and stereopticon lectures are very popular. The Teachers' Association has continued its work as in former years. Besides the weekly preparatory meeting for Sunday School lessons we have monthly literary meetings.

Miss Graffam, of Sivas, writes:—

I must write just a note to tell you that a final gift of four thousand dollars completes the fund which we were trying to raise for a building. This assures a roof over the boys, and we are just jubilant. I know you will be delighted to hear this, as you are materially interested in this fund. Now the tug is to get back the teachers who are preparing to come. You have made one possible, and we are thankful every day when we think of that.

The boys' school is also in a pinch as bad as the hospital ever gets into. We want to take boys who will be good teachers, but they are usually poor, and we are always bound to be in a tight place. This year has been particularly hard on account of the fearful cold weather, and the result is that they, too, have nothing for supplies. My sister is going to take charge of the boarding school hereafter, because Mr. Partridge will have to tour more or less and will have his hands full with the building. It is a discouraging task like making bricks without straw, but if you know the boys and see what they become you want to begin again.

A School for the Deaf.

The Martha A. King Memorial School for the Deaf has been successfully started as a department of the Woman's Board work at Marsovan. The oral method is used, and it is the intention to teach each pupil the language of his own home. The present year the Greek department has been opened, an Armenian department will be opened in September, 1911, and one in Turkish as soon as there is a demand for it.

Children (both boys and girls) will be received at from six to eight years of age. Older children may be accepted, but it is very important for the attainment of the best results of the training that pupils begin the work within the age limits named. The teacher in charge of the training of these children is Miss Galene Philadelphes, a graduate of the regular course and of the teachers' training course of Smyrna Collegiate Institute. Miss Philadelphes has spent two years at Clark School for the Deaf, Northampton, Massachusetts, in preparation for this work. Both the home and school life of the children are under most careful supervision. Terms and other conditions of admission will be given on application. Correspondence should be addressed to Miss C. R. Willard, American School, Marsovan.

Special Appeals from the Field.

BRIEF NOTES OF THE ORPHANS.

✱ ✱

Homeless,
Friendless,
and
Hungry.

✱ ✱



✱ ✱

Will You
Help
the Work
Along?

✱ ✱

Miss Frearson, of Aintab, writes:—

I thank you very much indeed for the money (£25) you have so kindly sent for "outside orphans." I am going to help a poor widow who is left with three tiny mites, and they are so poor; later I will tell you what I have done with it all.

I also thank you for the £50 for the "orphans on your books," that was sent by Mr. Peet.

Miss Salmond, of Marash, writes:—

The children had a grand time on Easter Monday, not only all the children, but all our old girls who are now married and living in the city, and some of them have one or two children, so we were quite a party. They are in the Ebenezer Garden which belongs to the Orphanage, for year by year they have saved and denied themselves to buy it, and now it is so good for they each have a little bit of ground and grow onions, garlic, etc., on it. These they are to sell and in time build a wall around it so as to keep the thieves out. Things move on as usual here—all busy.

We hear that there are 639 widows with their orphans at Adana, as the result of the massacre. 238 of them are capable of work, 401 are quite helpless.

Mr. Stephen van R. Trowbridge writes:—

I sincerely hope that your Committee may be able to make a grant for the Boys' Orphanage here, in response to the needs as described in my letter of March 25th, and other subsequent letters. With deepest thanks and cordial regards.

Miss Graffam, of Sivas, writes:—

Mr. Peet sent me thirty liras of relief money, which I suppose came from you. The good that money is doing! One woman with two children, earns about eight shillings a month. That pays for bread, but rent time has come and where to get a lira for a year's rent? One old woman, the picture of starvation, has been refused over and over again, but this week we could help her a little. One lovely woman, educated and refined,

has a paralyzed mother-in-law and three children that she is trying to keep in school. She has also a worthless husband, who has gone to America, and does not write nor send anything. She goes out washing or cleaning and earns a little, but they have been almost face to face with starvation some of the time this winter. Two liras went to her.

Did you ever hear of the tramp who went to a door and asked for a drink of water? He said, "I'd like a drink of water, but I'd rather have some rum, and I'm so hungry I don't know where I'm going to sleep to-night."

If my letters sound like that you must know that I'm a poor tramp far away in a country that has nothing but needs and possibilities, but there are hundreds of children growing up, and they have a right to a chance in the world, and no one realises that more than the "Friends of Armenia."

Do not think that we do not appreciate what you do, and do not consider it "big" enough because we constantly appeal for more. Mr. Peet sent us £30 for the poor this week, and it came just the day after a party of men arrived who had walked from a village sixty miles away to beg for a little wheat for seed. You can imagine our delight when we saw that blue draft after thinking that we could do nothing for them. We lent this wheat, hoping to get back at least half of it at the time of harvest to give to others who are even poorer than these. It is a great privilege to be on the ground and see your money go to such needy places, and we are truly thankful for it.

Dr. Christie, of Tarsus, writes:—

The workmen were paid with your last grant of £50. They were, many of them, men whose families were in sore need of the necessities of life. The snow and cold prevented work for weeks, and "Friends of Armenia" helped many sufferers in Tarsus at that time.

Dr. Reynolds, of Van, writes:—

So many, many families, especially widows, used up absolutely all they had in hand to get through the winter, that they are now entirely destitute. So

many cases of this kind, many of them among the families of those who have been in the Orphanage, or in other ways connected with our work. Mrs. Raynolds often says it almost drives her crazy. We have almost nothing in hand to help out such cases, and yet it seems cruel to send them away empty! The great loss of life among animals, not only in Mesopotamia, but even here about us, has raised the price of meat and dairy produce to the place where even we ourselves almost feel we can no longer indulge in such luxuries, and what the poor widows, who can find no work, are going to do, we do not see.

Rev. S. van R. Trowbridge, of Urfa, writes:—

The earmarked gifts, amounting to £25 3s. 6d., were sent with the thought of distress cases no doubt. But we have used this sum directly for the School for the Blind, where we have recently received four new pupils. These are, indeed, cases of distress in a very real sense, because the families from whom we chose the blind girls were not able to provide proper food and clothing, not to mention training and study for these blind children. The girls were not born blind, but lost their sight through smallpox, ophthalmia, and other diseases. These girls will be given a course of four years' training, so that they can learn to do housework, cooking, ordinary sewing, weaving Arab tent cloth (St. Paul's trade), and braiding rushes for seats of chairs and floor mats. Their studies will also advance from year to year, so that they can read and write freely in Armenian Braille as well as in English Braille. I hope very much that your Committee will continue to take an interest in this Shattuck School for the Blind, as well as in the night school for the Boys' Orphanage. In my letter of March 25th, I endeavoured to set before your Committee the specific needs of the Boys' Orphanage, especially with regard to an efficient night school.

Your grants for distress are sure to be useful, especially among families who were without work during the severe winter; but even more than flour and fuel and daily wages for the poor, we desire to give the children of such families such a start in life that they may, within three or four years, support their parents by the efforts of their own hands and minds. It is to this end that I would again invite the earnest attention of your Committee.

Your gift of £10 for employment will be used as you designate under the direction of Mr. George Gracey, who will remain in Ourfa all through the summer.

Miss Chambers, of Kessab, appealing for the six villages of Mousa Dagh, writes:—

I most sincerely wish that something could be done for these people, for except that they did not lose their houses, they are nearly as badly off as the Kessab people, as everything else is gone.

They are silk workers, and dependent on the Moslems both for money to carry on their trade,

and for market when the goods are ready. Since the massacre they have had neither. The Moslem money-lenders would not lend money to them, nor would they pay them for their silk. The whole industry seems to be broken up, which as it is all they have, means starvation to this people, as they have lost the only means of earning a living for their families. They have no schools and no pastors. It is a most deplorable state of things, and if something cannot be done for them I am afraid many of the poorest ones will see no other way but to turn Moslem and finish the thing. You will say they ought not to—they ought to be true to their principles and die if necessary in defence of them. That is true, but I think living is often more difficult to do than dying, and we are trying to help people to live as God wants men and women to live. I want to try and get some work started for them, if possible, and as soon as possible, so that they may have the summer to earn in and may be able to provide for next winter. I want to try to start up a few looms again for the silk and to get lace work started among the women. They are rather clever with their hands, and with a little training could do beautiful Irish lace patterns, also the needle lace, I think.

I am not trying to get any more money to give to people. I think they must not have any more given to them. What I want is to get work started up so they can be employed and earn. Please help us for this industrial work, will you not? Some at least. I will write you more about this when I get back to Kessab. I must close now for this time.

Dr. Andrus, of Mardin, writes:—

Some 23 women and girls of an Arab tribe near the town of Nisibin started out in the morning to collect fuel, and shortly before they were ready to return to the tents with their bundles of firewood, a blizzard overtook them and they lost their way. One of the elder women suggested that they should spread out part of the brushwood for a bed, and lie down upon it, and put the rest over them for a covering, and that the snow would be piled over them by the wind. This was done, and as they lay close together and were soon covered over by the snow, they were kept warm, and so passed the night. Their families were alarmed that they did not return by sunset and feared they had been devoured by wolves. Early next morning the men set out to find their wives and daughters, but got no trace of them. Finally, when in despair they were about to give up the search, one of them noticed a mound of snow and remarked that there had never before been a hillock there. They went up to it, and were talking to one another when the buried women recognized the voices of their husbands and relatives, and immediately there was a joyful resurrection and reunion. The women had kept still until they were sure the voices were those of men of their own tribe.

From Veran Shehir:—"Of 40,000 head of sheep belonging to one tribe of Kourds, only 9,000 are left. One half of the camels and horses perished.

At least 150 persons have been killed and devoured by hungry wolves and wild boars. Aside from these, many perished in losing their way in the storms while trying to reach Veran Shehir. A tribe from the region of Harpout brought their 120,000 sheep down to the plain last fall, as usual, for winter pasture. Of these sheep only seven survived the severity of the weather. The poor of Veran Shehir suffered extremely, but fortunately the Society of Union and Progress and the city government collected some 30,000 piastres (about \$1,200) from the heads of tribes and the well-to-do of the citizens, with which they distributed bread to the suffering. Last year there were 230,000 sheep about Veran Shehir, but this spring there are not over 60,000.

The Rev. H. T. Gardner, of Hadjin, writes:—

We were very glad to get your good letter of May 19th. We appreciate all you are doing for the orphans of Hadjin. I have given Miss Vaughan the messages you gave me and thank you for your interest in us and in our work. Miss Vaughan is very tired and is not as strong as I wish she were, but we hope that the summer will help her very much. Mrs. Gardner recovered from her operation very successfully and we are very thankful. We are glad to receive the credit of twenty-five liras for relief that came on Mr. Peet's statement of last week. There have been a number of demands for relief during the last few days, and I am very glad that I could respond to some of them. I know that you are striving to apportion your funds as seems wisest and best in view of the many demands that you have, and we appreciate very much what you are doing for us here.

I wonder if I have written you regarding my opening a little boarding department here in the Boys' Academy at Hadjin. I sent you the story of Hagop which will explain a little of what I am trying to do. I will put in this letter, "A Chance of a Village Boy," which perhaps may interest someone. The year has closed successfully, and I have felt that it has repaid every effort. We must develop the boys' side of our work here if our work shall be truly effective. Therefore I am going to try and continue my experiment this next year, developing and enlarging it. There are some fine boys in these villages. We must give them the opportunity to become the leaders that this people need. There are two boys that I want to speak to you about. Both are orphans. One is Dikran Bardasarian, of Dikme, about 13 years old. The other is Sarkis Kavaklian, about 10 years old; a fine little fellow, a boy I am desirous of taking. He is a little younger than those I usually take, but he is very bright. I wonder if you could find the support for me for these two boys and to help me in this work. The expense will be about seven pounds a-piece, or just about what you are paying for the other orphans in the city. Things are more expensive than formerly, and I must buy a great many things in starting my enterprise, so

that I cannot say perfectly what the expense will be, but it will be in that neighbourhood I am sure. I will send you a picture of little Sarkis. I took the picture of Dikran, but it was a failure. If you can help us in any of this I shall appreciate it very much. We have a fine work here for the girls, but we have almost nothing for the boys and no money for it. My heart goes out to them every time I see them.

Thanking you so much for all you are doing, your friendship and prayers.

[Mr. Gardner is doing fine work at Hadjin, but is terribly hampered by lack of funds. Won't some good, kind people promise for these two boys. —ED.]

How Relief Money is Used.

On the 25th of March last, the Rev. Mr. Trowbridge wrote from Urfa of the good done by our remittances of £146 for distress. The people are given employment as much as possible, and an old cistern—estimated to be about a hundred years old—was re-plastered and made fit to hold the spring rain for use during the long, dry summer months. A new cistern was dug in the Court of the First Church for public use by all the people in the vicinity. During the storms a few helpless families were supplied with wheat and charcoal at a cost of £10. Yet more were expended in employing men to shovel snow off the roofs and out of the courtyards and in cleaning the streets. A floor of pine boards was laid in the boys' small dormitory to replace the damp old earth floor. Forty-five winter coats for boy orphans, which are expected to last for three or four winters, absorbed some more pounds, and Mr. Trowbridge adds: "The boys could not have endured the winter without them."

With the help of the FRIENDS OF ARMENIA, the entire deficiency of the Boys' Orphanage, amounting to 200 liras, has been met, and the orphanage can now make a fresh start.

Mr. Trowbridge pleads eloquently for help for the girls and boys of the blind school, a beautiful charity, which makes way in spite of adverse circumstances. The night school also, which is doing a splendid work among the ignorant city boys and which has no regular funds at all at the missionary's disposal, merits assistance. The four efficient teachers are woefully underpaid and there is a great lack of necessary books. The boys are learning trades by day in the manual training school, £40 would train the forty-five boys for eight months and turn them into bread winners.

The Ecumenical Patriarch is presenting to King George V., on the occasion of the Coronation, a beautiful copy of a very old icon of Saint George. The original icon was discovered in an ancient Byzantine Church in Salonica by the Patriarch while he was bishop there some thirty years ago.

A Chance of a Village Boy.

THE coming of the Missionary party to one of these villages on the mountain slopes of these Hadjin mountains is an event extraordinary in the simple isolated village life. The "Hanums" as they call the ladies with their hats and strange dresses, the curious baggage, the more curious eating and sleeping furniture, the wonderful leather saddles make the foreigners seem queer folks. The village boy is as curious as any boy, and for him the coming of the missionary takes the place of the coming of Barnum's circus for the American lad. He is as eager to see the foreigners eat their meals with spoons and knives and forks as young America is to see the elephant and hyena take breakfast. Sometimes should curtains over the windows hide the interesting process, he with his mother may decide to poke observation holes through those obstructions.

In spite of rags and dirt, and oftentimes hunger, one can nearly always find the bright, attractive boyish soul shining through it all. When gathered in service, sitting in Turkish fashion on the floor in front of the desk or table, they will listen with rapt attention as long as one will speak to them. I have never enjoyed speaking more than to these groups of village boys. One afternoon I took a camera, and, with a retinue eager to see, we made a tour of a little village. The boys were delighted to be in the party of investigation. We climbed upon a roof, and made a snapshot of the ruins of the old Gregorian Church which stands amid the ruins of homes, the desolation being due to the fierce fires of the massacre days of a year ago. What kind of a home has this bright boy who is doing the honours for his village? How old may he be? He gives a guess. Thirteen, perhaps. How should he know? His mother does not know. "How should I know," she will probably answer. The Oriental phrase, "Allah belir"—"God knows"—takes off all responsibility for taking thought for many things. Our boy shows us his house. It looks like the others. Stones and mud plaster make the walls, with here and there a timber laid between the stones to give in some measure the appearance of a frame. Where windows exist at all they are very small. The carpets are those made when the Creator formed the dry land. The boy unties a string. We enter. We cannot see much until our eyes become accustomed to the dim light. The sole occupant at present is a little calf tied on one side of the room. The parents are away in the fields. Around the rude, open fireplace are scattered some tin cooking dishes. I ask if they have any "yorghans"—the large, heavy native quilts for use at night. "Yes," he tells me, "over there." I strike a match, and then I can see some bedding rolled up on the far side of the room. When darkness comes outside—it is always dark inside—

these quilts are spread upon the damp ground, and then the household—father, mother, boys, and cows, and all—lay down to sleep. They had bought this house from a Moslem after their own had been burnt in the fire. Moving is not hard. Five minutes is sufficient to transport the furniture. We come out once more to the light. This was the boy's home. This was a sample home of thousands. What chance, I wonder, can he find in his home?

But, perhaps, although the homes of the village are of this sad sort, the men of the village can help him some. In the various villages I met leading ones. I remember, in one Greek village, we had called the "big" man of the town to help in planning for relief for the poor people, because in very few homes was there any bread to be found. I wanted him to sign some tickets. "I cannot write," he says. I asked another for some work. "I cannot write," he says. *These are the head men of the village!* They cannot write their name. What will you expect from the women in such villages? They can work the fields and tend the goats. What else can you expect? What chance will the boys receive from the father and mother? Perhaps you will say he will find some help from the papers and magazines. His village may be two days' distance from the Post Office; perhaps two weeks or a month from the nearest newspaper office. Letters and papers are rare articles in such a village. This is the boy as he is in the village. What help, what chance can his village resources give him?

Now if this be one of the few villages into which missionary work has entered, he can find some help. There may be now a church and primary school established there. In the church he may hear of the Gospel and of the principles of the life of Jesus Christ. In the ancient Greek and Armenian churches, sacraments and liturgies are performed in a language not now understood by priests of very little education. In the schools he may get a fair start in primary education. Beyond that, even in the villages where our work has entered, he has little chance to become all that his Maker intended him to be. He may be a boy of promise, one who might be able to lift his village from its ignorance and misery and sin. He might become one to take the place of one of that large company of teachers, preachers and leading workers who was so brutally massacred on the altar of Moslem fanaticism at that awful Eastertide of 1909. To make this possible we must bring him here to the academy at Hadjin, where he may find the further training necessary. There is no provision made for this work, but to do this work for some of these boys is a project that wins my heart. To carry it out I must win the necessary golden liras. Seed sown in the lives of these boys may bring forth thirty, sixty and a hundred fold in the enlightenment, the uplifting and the Christian civilization of these villages. "The chance of a village boy." It is here in what we can do for him.

Since writing the above there came to me one—

morning little Hagop, the boy whose home I described above. He had walked from his village to beg me to take him into the academy. He had finished the little school in the village. I told him I had no funds for the purpose, but the poor boy's face, which had previously looked so alert and expectant, became so sad and tearful I could not say "No." I took him on faith that I could find the cash necessary and he has beamed as the sun ever since, just about leading his class in the academy. His poor father has been so grateful that he sends me the finest brook fish every little while. In that village of Roomloo still largely in ashes we have a graduate of our academy who has been doing splendid work as teacher in the little school for several years. At first the opposition towards evangelical work was most intense. This boy teacher has so won the confidence of the village that they go to him for help in every line. Even now he has in his school seven or eight Moslen boys. The lessons of morality which they learn at school they teach at home to their poor, ignorant parents. Beside this boy teacher there is no priest or other leader for all the village. We hope that our boy Hagop will some day be a Peter or Paul to Roomloo. To make this work possible, these boys must have a chance. To make that chance possible, we must find the money requisite. About 30 dollars (£6) a year is needed for a boy. The story of Hagop can be paralleled in all the villages about us.

HAROLD I. GARDNER,
Missionary-in-charge, Hadjin.

Closing Exercises at the American School, Gedik Pasha.

In child education we must remember three principles,—Imitation, Life and Love. The child learns mainly by imitation. Moreover he is a living being and living concrete objects will most interest him. He is not able as yet to comprehend abstract ideas. More than all he loves and is influenced and governed by love.

Now, following these principles we may also recommend these rules, *i.e.* :—

1. Teach religion by the lives of good men. Give children the biographies of the best men in all religions.
2. Teach them some good sayings and mottoes which will help them to form high ideals, *e.g.* selections from Scripture and other books.
3. Put before them good examples of Christian character in the lives of their teachers, also keep a warm and pure Christian atmosphere in the school.

We must adopt broad principles and try to bring about an understanding among the religions and sects existing in this country.

Miss Salmond writes from Marsh on July 5th, 1911:—"Prices are high and there is little employment. Terrible hurricanes brought down a lot of fruit, and many trees and other things were completely destroyed. It does seem as though one calamity followed the other."

Education.

The orphanage has now practically ceased to call for notice as a department of our work, only twenty-five children remaining in the institution, who are now united with the boarding department of the schools, which already care for seventeen boys and three girls, and it is our expectation that this department will experience a healthy growth and become an important factor in school work, both by caring for those whom their friends may place under our supervision, and those whom we select from the village schools (finding patrons to provide a part of the whole of their expenses) and so educate them for village teachers. The passing of the orphanage has given opportunity to increase the efficiency of the schools, and the standard in them has been constantly rising, through the efforts of Mr. and Mrs. Yarrow for the boys, and Misses Rogers and Silliman for the girls, ably supported by efficient corps of Armenian teachers. All but four of these teachers are from our own schools, ten of the latter being from the Orphanage. Two of these have supplemented our course by residence at Marsovan, two at Harpoot, and one at Tabriz. During the year Mr. Yarrow has given a new impulse to training in vocal music, and a choir of some thirty voices, almost wholly from the schools, has been used most acceptably to add interest to our Sunday services. It is gratifying to see that the general public is appreciating both the educational advantages and the religious training of the school year was unprecedented, and we now have about 750 pupils in the two schools in our premises, and 150 in those in the walled city, 900 under our supervision in Van alone. It is evident that this high grade of talent cannot be secured without increased salaries and expense, and we are very thankful that the Board has been able, this year, to add a little to appropriations for general work, while the increase in the receipts from tuition is also very encouraging, but even so, it is impossible to run the institution on the sum received from these combined sources. The work which we are doing in this line is quite accordant with that so strongly insisted on at Edinburgh under the head "Christianization of National Life," and we feel that we are in the line of duty in acting as we have done, and we trust that the endowment fund for higher education will enable the Board to make more adequate provision for our schools.

Van, June, 1911. (DR.) G. C. RAYNOLDS.

We deeply regret to record the death of Sir Percy Bunting, which occurred on the 22nd inst., at Endsleigh Gardens. In him we lose a sympathetic and generous friend—who, with Lady Bunting, has been associated with us from the beginning and has consistently championed the cause of oppressed Armenia on every occasion. Sir Percy ably conducted our Annual Meeting in December last. To his sorrowing family we offer our deepest sympathy.—(ED.)

Brief Notes from the Field.

The annual meeting of the Eastern Turkey Mission is to be held in Bitlis, beginning on July 17th.

Rev. S. v. R. Trowbridge, of Urfa, writes:—"Your letter of May 11th and the remittances amounting to £21 17s. 9d., have reached me by this week's post. I wish to thank your Committee very cordially for thus remembering the needs in Urfa. The £2 for the school for the blind will pay for printing the annual report which Miss Mary Haroutanian is now preparing in Urfa. Miss Bell, the distinguished English tourist and writer, recently visited the school for the blind, and very kindly left the funds for the purchase of a tent for the blind girls to use in the summer heat in the vineyard. As our furlough is very nearly due, we shall probably start for New York about June 20th.

"Miss Lucile Foreman, who is principal of the Girls' Seminary at Aintab, will be in charge of the Urfa correspondence for the present. For the summer months her address will be "American Mission, Aintab," but in the autumn she will doubtless spend a part of her time in Urfa. I will send you a good supply of the new blind school reports."

From the weekly *Avedaper*, Constantinople, May 20th, 1911:—"The Patriarchate received a communication from the Minister of War, in which the latter denies officially the fact that attempts were made to convert the Christian soldiers into Mahomedanism, and further he states that instructions are given to prohibit such attempts that might be made later on, and to bring to his notice such cases that might take place hereafter."

Dr. Edward Riggs, of Marsovan, reports that at the Princeton Commencement Alumni banquet, the best speeches were made by Rev. W. Nesbitt Chambers, of Adana, who was the recipient of the honorary degree of D.D., and John R. Mott, who likewise received an LL.D.

Mr. Gardner, of Hadjin, writes:—"I am now waiting to mount my horse for a two weeks' trip through the villages, where we shall have opportunity to see at first hand the needs of the people and to make plans for the relief of the same which your generous help enables us to do. Before starting I wanted to send you this word of gratitude and appreciation, and assure you that we are ever most grateful for all that you are doing for us."

"We have just received from Mr. Peet a cheque for thirty pounds sterling for relief in our locality."

We are once more reminded of your great kindness to us and our people, and your loyal support and co-operation with us in the work that we are striving to do in this beautiful province of Cilicia, which has been so sadly and severely torn by massacre and fire."

Rev. S. van R. Trowbridge, of Urfa, writes:—"Some weeks ago I wrote you at considerable length as to Miss Shattuck's breadth of sympathy and as to her efforts for uniting the Christian communities of this city. In support of my statements I may now add that the official Gregorian Calendar for 1912, to be published at Constantinople, is to contain a sketch of her life and a photograph of herself. In addition to this, a book of biographies has this year been published, the purpose being to bring before the Armenian people the lives of those who have, in a distinguished way, served the Armenian nation and the Armenian (Gregorian) Church. There are the lives of but two women in the entire series, and Miss Shattuck's is one of these. Moreover, she is the only person not an Armenian in the series."

"Most of the biographies are of ecclesiastical dignitaries, high in the church, and many of political and philanthropic leaders and Armenian members of the Ottoman Parliament. As the book is written decidedly from the standpoint of the National Church, it is very manifest that Miss Shattuck was regarded by the Armenians as a spiritual and gracious leader who loved the entire Armenian people and who understood their needs."

"To-day is the anniversary of Miss Shattuck's death. Last night I asked the orphan boys if they remembered what took place a year ago this day. They answered with hushed voices, "Our mother passed away." Although Miss Shattuck's death occurred in America, they remembered the exact day!

"Miss Shattuck's life has been the means of bringing into a considerable degree of harmony and Christian fellowship the Ancient and the Protestant Syriac Churches in Urfa, as well as the Gregorian and the Protestant Armenian. The women who are employed in the handkerchief industries are from all four communities. This has been the means of overcoming a vast deal of local prejudice, and has even formed beautiful friendships between the women of different churches."

"I scarcely need to add that in regard to Gregorian children attending their own church I am maintaining the principle which governed Miss Shattuck's action."

"Will it not be possible for your Committee to make a grant directly for the Shattuck Memorial Hall? We have already in hand £110 and pledges for £40 more. This is a good start, but not much more than a start."

FRIENDS OF ARMENIA.

INDUSTRIAL ACCOUNT.

Dr.				Cr.
	£ s. d.		£ s. d.	
To Sale of Goods and Literature	591 0 4	By Goods purchased from the following		
„ Balance, being excess of Expenditure over Receipts, carried to Balance Sheet	19 0 11	Centres:—		
		Aintab	110 5 10	
		Constantinople	46 8 11	
		Mardin	22 3 8	
		Marash	80 2 7	
		Urfa	31 11 4	
		Tarsus	2 15 0	
			293 7 4	
		„ Mr. Hovhannessian	19 10 0	
		„ Mr. Tovmadjanian	12 5 10	
		„ Mr. Bodiguen & Jones	0 2 7	
		„ Mr. Krajian	2 14 0	
		„ Turkish Delight and Sundries purchased in England	4 4 9	
		„ London Expenses:—		
		Rent and Insurance	32 18 11	
		Salaries and Staff Expenses	68 8 0	
		Advertising...	52 13 5½	
		Postages	22 11 1½	
		Stationery	8 6 1½	
		Cleaning, Repairs, and Office Expenses	9 8 4	
		Freight and Carriage	12 10 1	
		Expenses of Sales	24 8 8½	
		Printing	46 12 0	
			277 16 9	
	£610 1 3		£610 1 3	

ORPHAN, GENERAL, AND DISTRESS FUNDS.

Dr.				Cr.
	£ s. d.		£ s. d.	
To Orphan Fund:—		By Orphan Grants:—		
Donations as per Magazines Nos. 45 and 46	545 6 4	Adana	30 5 0	
„ General Fund:—		Aintab	181 0 0	
Donations as per Magazines Nos. 45 and 46	1,123 18 3½	Bardezag	11 12 0	
„ Distress Fund:—		Bitlis	32 0 0	
Donations as per Magazines Nos. 45 and 46	1,427 2 3	Broussa	1 0 0	
		Erzeroum	28 0 0	
		Hadjin	215 0 0	
		Harpoot	75 5 0	
		Kessab	41 0 0	
		Marash	400 0 0	
		Tarsus	100 0 0	
		Urfa	26 0 0	
		Van	32 10 0	
			1,173 12 0	
		„ Special Grants:—		
		Adana Hospital	20 10 0	
		Adana Distress	5 0 0	
		Aintab Distress	9 10 0	
		A. H. (for his Mother)	5 0 0	
		Book to Kessab	2 13 6	
		Diarbekr Distress	1 0 0	
		For Jews (Diarbekr)	0 15 0	
		General Distress at Mr. Peet's discretion	510 0 0	
		Hadjin Distress	60 0 0	
		Harpoot Distress	50 0 0	
		Kessab Distress	42 7 0	
		Kessab Employment	40 0 0	
		Kessab Church	0 6 0	
Carried forward	£3,096 6 10½	Carried forward	£747 1 6	£1,173 12 0

FRIENDS OF ARMENIA.

ORPHAN, GENERAL, AND DISTRESS FUNDS—Continued.

Dr.				Cr.
	£ s. d.		£ s. d.	
Brought forward	3,096 6 10½	Brought forward	747 1 6	1173 12 0
		By Special Grants—Continued:—		
		Kessab, Tools for Orphans	2 4 2	
		Marash Distress	82 17 0	
		Marash Employment	42 10 0	
		Marash Industrial Work	10 0 0	
		Mardin Distress	257 0 0	
		Mardin Wages	5 0 0	
		Mr. Peet, for Orient	0 4 0	
		Mr. Frangulian's College expenses in America	40 0 0	
		Refund Orphan Girls' Expenses	1 10 0	
		Refugee	0 2 0	
		Sivas Distress	27 0 0	
		Sivas Hospital	30 0 0	
		Shar Church	0 7 6	
		Tarsus Distress	54 0 0	
		Tarsus New Hall	40 0 0	
		Tarsus Wages	10 0 0	
		Tarsus College	5 0 0	
		Tarsus College Window	1 0 0	
		Tarsus Special Case	0 14 0	
		Trebizond Distress	20 0 0	
		Talas Distress	25 0 0	
		Urfa Distress	80 3 6	
		Urfa Building	40 0 0	
		Urfa Employment	10 0 0	
		Urfa Wages	30 0 0	
		Urfa Blind School	2 0 0	
		Urfa Helper	0 12 6	
		Van Distress	30 0 0	
		Van Hospital	30 8 0	
			1,624 14 2	
		„ London Expenses:—		
		Rent and Insurance	31 16 10½	
		Salaries and Staff Expenses	48 16 3	
		Printing	49 11 6	
		Advertising...	52 7 3½	
		Stationery	8 9 2	
		Cost of Meetings	2 18 0	
		Cleaning, Repairs, and Office Expenses	16 1 0	
		Postages	24 8 11	
		Cost of Sending Clothing	9 5 10	
			243 14 10	
		„ Balance, being excess of Receipts over Expenditure, carried to Balance Sheet	54 5 10½	
	£3,096 6 10½		£3,096 6 10½	

Balance Sheet at 30th June, 1911.

Dr.				Cr.
	£ s. d.		£ s. d.	
To Income and Expenditure Account:—		By Balance from Industrial Account	19 0 11	
Balance as per Statement to 31st December, 1910	243 17 10½	„ Sundry Debtor	1 14 0	
„ Deposit held in Trust	11 0 0	„ Balance at Bank	288 8 10	
„ Balance from Orphan, General, and Distress Funds	54 5 10½			
	£309 3 9			£309 3 9

I have audited the above Accounts with the Books and Vouchers, and find them correct. I have also verified the Bank Balance.

52, QUEEN VICTORIA STREET, LONDON, E.C.
12th July, 1911.

(Signed) EDWARD J. TOWNSEND,
Auditor.

Receipts during the 2nd Quarter, April 1st to June 30th, 1911.

GENERAL & EARMARKED MONIES.

	£	s.	d.		£	s.	d.
A.V. (Coll. by) ..	1	15	0	Brought forward ..	46	0	0
Anon. ..	0	10	0	Calver, Miss, per Mrs. Foster	0	10	0
"A Friend" ..	0	10	0	(Boys' Home, Bardezag)	0	10	0
Allnutt, Mrs. ..	2	0	0	Christie, Mrs. and Miss ..	1	0	0
Anon. ("Out and Out") ..	0	4	0	Chambers, Miss ..	0	2	0
Atkinson, F. P., Esq. ..	0	5	0	Duffield, Miss, per Miss Boyd	0	10	0
Anon. ..	0	10	0	Bayly ..	2	2	0
"An Irishwoman" (Kessab,	10	0	0	Dobbie, Mrs. ..	0	10	0
for Tools) ..	10	0	0	Davies, Mrs. ..	3	5	0
Anon. ..	1	0	0	Daniel, Miss M. F. ..	0	10	0
A.L. ..	0	10	0	E.P., In Memory of Mrs.	0	10	0
A Reader of the English	0	2	6	Wheeler ..	0	10	6
Churchman ..	0	2	6	Executors of the late Miss	25	0	0
Bousfield, Mrs. ..	1	1	0	Lord ..	0	2	6
Barnes, Mrs. Ellen (Tarsus	5	0	0	E.J.L. ("Out and Out"	0	2	6
College) ..	5	0	0	Band) ..	0	2	6
Bere, Rev. J. de la (Urfa	2	0	0	Fry, Mrs. ..	0	3	6
Blind School) ..	2	0	0	Freeman, Mrs. ..	1	10	0
Bayley, Miss G. ..	0	5	0	Ferguson, Miss E. G. (Coll. by)	0	4	3½
B.E. ..	0	2	6	Gruchy, Mrs. ..	0	10	0
Budd, Miss ..	1	1	0	Gardner, Mrs. T. H. ..	0	6	0
Burt, Mrs. (Shar Church) ..	0	2	6	Gifford, Mrs. ..	10	0	0
Brown, Miss K. ..	0	2	6	Glenmy, Mrs. ..	2	0	0
Birch, Mrs. H. F. ..	0	5	0	Garabedian, Mr. K. (Tools	0	4	2
Castrique, Miss F. A. ..	0	10	0	for Eyoub) ..	0	4	2
Channon, H. J., Esq. ..	1	1	0	Gilkes, Mrs. (per), for Miss	0	10	0
C.E.P. ..	0	2	6	Frearson, Aintab :	0	10	0
Cash, Mrs. (Sivas Hospital)	0	10	0	Mothers' Meeting	0	10	0
Crowley, Miss ..	1	0	0	(Gillingate) ..	0	10	0
Collins, Mrs. (Special case,	0	14	0	Mrs. T. Wilson's	0	10	0
Tarsus) ..	0	14	0	Class ..	0	10	0
Cory, Richard, Esq. ..	10	0	0	Mrs. Gilkes ..	0	10	0
Colebrooke, Mrs. (per), From	0	2	6	Gardner, Miss O. G. ..	1	0	0
a Friend ..	0	2	6	Griffiths, James, Esq., per	55	0	0
Cunningham, Wm., Esq. (Coll.	0	2	6	Miss Searle ..	0	2	6
by) per J. Madill, Esq. :	0	2	6	George, Miss M. ..	0	2	6
Mr. J. Clark ..	2	0	0	Hubble, Mrs. A. M. ..	0	10	0
Mr. J. Stevenson ..	2	0	0	Hildyard, T. B. T., Esq. ..	2	0	0
Mrs. Dunn ..	1	0	0	Harris, Mrs. ..	0	5	0
Mr. Wm. Cunn-	10	0	0	Hohannessian, Mr. (for his	5	0	0
ham ..	10	0	0	mother) ..	5	0	0
Mr. D. Cunningham ..	5	0	0	"In Christ's Name" ..	0	5	0
Mr. S. McConnell ..	2	6	0	Jaeger, Mrs. ..	0	10	0
Mr. J. Parkhill ..	2	6	0	Lanfear, Mrs. ..	2	0	0
Mrs. Armstrong ..	5	0	0	Lockhart, Mrs. W. P. ..	0	10	0
Mr. R. Gamble ..	2	0	0	Meek, Miss ..	0	2	0
Mr. W. J. Campbell ..	2	6	0	Morton, Mrs. ..	1	1	0
Mrs. S. Savers ..	2	0	0	Murphy, Rev. J. W. (Coll.	5	8	0
Two Ladies ..	1	0	0	by), Van Hospital ..	0	10	0
Miss S. Osborne ..	2	0	0	Morning Star, Readers of ..	0	10	0
Per J. Madill, Esq. ..	0	5	0	"M.B." ..	5	5	0
(Coll. by J. Madill	0	3	0	"M.G." ..	0	3	0
and Miss Dale) :	0	3	0	McDougall, Miss ..	1	0	0
Mr. A. McNeil ..	4	6	0	Ness, Miss A. (Distress among	0	15	0
Mr. Morish ..	5	0	0	Jews) ..	0	15	0
Dr. Kellen ..	5	0	0	Nimmo, Miss L. ..	0	10	0
Mr. Sutton ..	2	0	0	Oliver, Thos., Esq. ..	0	2	6
Mr. McLaughlin ..	2	6	0	"Out and Out" (Reader of)	0	1	0
Mrs. J. A. Williams ..	5	0	0	P.S. ..	0	3	6
Miss Spens ..	1	0	0	Porter, Mrs. ..	0	5	0
Mrs. Torrens ..	2	0	0	Philo, Mr. J. C. ..	0	5	0
James Harper, Esq.,	0	4	0	Penney, Mrs. ..	0	4	0
J.P. ..	5	0	0	Pearson, Frank R., Esq. ..	0	5	0
Mrs. Corscadden ..	2	0	0	Philo, per J., Esq., from Mem-	0	5	0
Mr. A. McLean ..	2	6	0	bers of West Kilburn	0	5	0
Mr. D. S. Irwin ..	2	0	0	Baptist Chapel (for a	0	5	0
Mr. T. J. Rainey ..	2	6	0	Window in Tarsus College)	1	0	0
Mr. J. C. Muirhead ..	2	6	0	Perkins, Miss E. J. ..	0	4	0
Mr. W. J. Ballantine ..	2	6	0	Reskelly, Mrs. A. ..	0	5	0
Anonymous ..	2	0	0	Richards, Miss C. E. (Tools	0	10	0
Mr. S. Wilson ..	2	6	0	for Eyoub) ..	0	10	0
Mrs. Lyons ..	2	0	0	Rawdon, Rev. Canon ..	0	10	6
A Friend ..	2	0	0	Read, C. Esq., ..	0	10	6
Carried forward ..	4	14	0	Carried forward ..	407	13	3½

	£	s.	d.
Brought forward ..	407	13	3½
Speer, Miss N. ..	1	10	0
Sterrit, A., Esq. ..	1	0	0
Stone, Miss E. ..	1	1	0
Stewart, Miss M. ..	0	7	0
Stubbington, Mrs. ..	0	10	0
"Sympathy" ..	0	3	0
Spencer, Miss A. L. ..	1	0	0
Simpson, Miss ..	2	2	0
Shorney, Mrs. ..	0	5	0
Stevenson, Mrs. ..	2	2	0
Thompson, G., Esq. ..	0	10	0
Tozer, Rev. H. F. ..	3	0	0
Thomas, Mrs. Davies, per	1	1	0
Miss Boyd Bayly ..	0	5	0
Thomson, W. D., Esq. ..	0	5	0
Waark, Mrs. ..	0	5	0
Watson, Benjamin, Esq. ..	0	10	0
Woodcock, Miss L. ..	0	2	6
Wilson, Miss F. ..	0	10	6
Willson, Miss C. ..	0	14	6
Wickham, Mrs. ..	2	0	0
White, Miss Agnes ..	1	1	0
Webb, Miss (Boys Home,	8	0	0
Bardezag) ..	0	10	6
Walker, Miss E. ..	0	10	6
Carried forward ..	4436	3	3½

ORPHAN FUND.

Alexander, Miss S. A. ..	5	0	0
A.B. ..	1	0	0
Aitken, Alex. Esq. ..	1	15	0
Basingstoke Branch, per	28	1	9
Miss Barton, Treas. ..	5	0	0
Bowman, Miss F. I. ..	0	1	0
Beamish, Rev. H. ..	0	1	0
Belmont Church, Strandtown,	0	10	0
per Mrs. MacDermott :	0	10	0
Mrs. Mac Dermott ..	0	10	0
A Friend ..	2	6	0
M. MacDermott ..	1	0	0
Coll. by Miss M. ..	1	10	6
Curran ..	1	10	6
Coll. by Miss J. Pollock :	0	10	0
Miss Wilson ..	3	15	0
Miss Pollock ..	1	0	0
Mr. C. Black ..	5	0	0
Mr. W. T. Pollock ..	2	6	0
Miss Corry ..	2	6	0
Mr. J. McMullen ..	1	0	0
Cullis, Miss E. A., Bardezag	8	0	0
Boys' Home ..	0	10	0
Cavendish, Lady Frederick,	3	0	0
Boys' Home at Kessab	0	10	0
Cavendish, Lady Frederick,	0	10	0
Education of special	0	10	0
Kessab Orphan ..	2	0	0
Cory, The Misses ..	6	0	0
Eveleigh, Mrs. (Coll. by) ..	1	0	0
Fleet, Miss ..	0	12	0
Ferguson, Mrs., per Mrs.	5	0	0
Semple ..	5	0	0
Hayes, Miss C. ..	6	0	0
Hickson, Mrs. (Orphan £6,	8	0	0
Gift for Tools £2) ..	12	0	0
Hoch, Frau ..	7	0	0
Hammond, Mrs. ..	3	0	0
Hare, Mrs. ..	8	15	0
Hadden, W. H., Esq. ..	0	10	0
Henderson, Miss L., Proceeds	6	0	0
of a Sale of Work ..	1	5	0
Henderson, Mrs. ..	1	5	0
Inchcomb, Mrs. C. ..	1	5	0
Carried forward ..	119	9	9

	£	s.	d.
Brought forward ..	119	9	9
Jones, G. Oliver, Esq. (per),	10	0	0
For the Reynier Trust	10	0	0
Fund ..	10	0	0
Johnson Smyth, Miss (Coll. by) :	2	0	0
James North Hardy,	0	0	0
Esq. ..	0	0	0
Mrs. Newport ..	0	0	0
Barron ..	0	0	0
Miss E. S. Barron ..	10	0	0
Miss Newport Barron ..	2	6	0
Rev. Canon Stewart ..	10	0	0
Miss B. Palton ..	10	0	0
Miss L. Johnson	10	0	0
Smyth ..	10	0	0
Wm. Hayes, Esq. ..	10	0	0
Mrs. Wilmot ..	2	6	0
Mrs. B. Jones ..	5	0	0
Jameson, J., W., Esq. (per),	6	0	0
Altrincham and Bowden	1	1	0
Branch Friends of Ar-	2	10	0
menia :	10	0	0
Mrs. H. Nuttall ..	1	1	0
Mr. and Mrs. Jame-	2	10	0
son ..	10	0	0
Miss Low ..	10	0	0
G. F. Armitage,	1	0	0
Esq. ..	1	0	0
Miss Edwards ..	1	0	0
Keeling, Mrs. A. ..	6	1	0
Keddie, The Misses ..	0	5	0
Lanfear, Mrs. ..	6	0	0
Livingston, Mrs. per :	0	5	0
Miss E. J. Bell ..	1	0	0
Miss Lockhart ..	1	0	0
Miss A. Lockhart ..	1	0	0
Mrs. Malcolm ..	1	0	0
Mrs. Johnston ..	5	0	0
Mrs. J. Johnston ..	5	0	0
Miss Livingston ..	5	0	0
James Johnston,	5	0	0
Esq. ..	5	0	0
Mrs. R. H. Living-	1	10	0
ston ..	6	10	0
Lewis, Mrs. ..	3	5	0
Morland, Mrs. ..	0	5	0
Nash, Miss J. ..	2	0	0
Nash, Miss ..	0	2	2
Orchard, H. B., Esq. ..	2	10	0
Pascalian, J., Esq. ..	0	10	0
Peckover, Miss ..	8	0	0
Scriven, Miss, per Miss Sutton	0	10	0
Smart, Miss A. L. ..	0	5	0
Stewart, Miss E. W. ..	1	10	0
Savill, Miss ..	3	15	0
The Hamlet Free Church	12	12	0
Sunday School ..	10	0	0
Thornley, Misses ..	10	0	0
Thoumaian, Prof., Hadjin	125	0	0
and Marash Orphans ..	11	0	0
Thompson, Miss (per)	11	0	0
Edgware Road Post	12	9	0
Office ..	1	3	9
Charles Street, Hay-	9	0	0
market ..	7	0	0
Winder, Miss N. ..	0	5	0
Webb, Miss ..	9	0	0
Yerbury, Wm., Esq. ..	7	0	0
Carried forward ..	6342	1	2

DISTRESS FUND.

"A Friend" ..	5	0	0
A.N.W. ..	2	10	0
Armstrong, G. C., Esq. ..	2	0	0
Carried forward ..	9	10	0

	£	s.	d.
Brought forward	9	10	0
Anon	1	0	0
" A Helper "	0	10	6
Anon	50	0	0
Anon	1	0	0
Anon	0	10	6
Anon	0	2	6
Allnutt, Mrs.	3	0	0
Arnold, Mrs. L. A.	0	2	6
Anon	0	5	0
Anon	0	5	0
Ardagh, Miss G.	1	0	0
" An Irishwoman "	25	0	0
Anon	5	0	0
Anon	0	2	6
" A Friend "	5	0	0
Alkin, Mrs. S. E.	5	5	0
Aitken, Alex., Esq.	0	5	0
Anon	0	3	0
Beale, Henry H., Esq.	1	0	0
Banks, Miss.	0	2	6
Brett, Miss E.	0	10	0
Butler, P., Esq.	1	0	0
Beale, A. Esq.	1	0	0
Barnes, Mrs. Ellen (Adana £5,	10	0	0
Aintab £5)	10	0	0
Brown, Mrs. J.	10	0	0
Broad, Miss M.	0	5	0
Barclay, A. P., Esq.	5	0	0
Brett, Miss F.	0	5	0
Bere, Rev. J. de la, Aintab	2	0	0
Distress	2	0	0
Bere, Rev. J. de la, Sivas	2	0	0
Distress	2	0	0
Bere, Rev. J. de la, Mardin	2	0	0
Distress	2	0	0
Barnard, Rev. J. D.	0	5	0
Bayley, Miss G.	0	15	0
Baskerville, Rev. A. D.	0	10	0
Buckton, Mrs.	1	0	0
Bowdon Branch F. of A., (per John W. Jameson, Esq.), coll. by Prof. Hall, for Marash Distress :			
Mrs. J. Haworth	5	0	0
Misses Thompson	5	0	0
Mrs. Muir.	2	0	0
Mrs. Watt.	2	10	0
Miss Sugden	2	0	0
S.D.H.	0	10	0
	17	0	0
Bennett, Miss M. and friend	0	5	0
Browning, Rev. G. A.	0	5	0
Bell, Miss Susan	1	0	0
Burt, Mrs.	0	6	0
Bazett, Mrs. H. (coll. by)	1	0	0
Bryden, Miss E.	0	5	0
Baines, Miss F.	5	0	0
Binyon, Miss Janet.	35	0	0
Blues, Miss, and Miss Thread- gold	0	12	6
Brown, Miss.	0	2	6
Balfour, B. R., Esq. (per) :			
Miss E. T. Rowley	2	6	
J. Budd, Esq. (additional)	0	18	6
Tisdell, Esq.	1	0	0
G.F.R.	5	0	0
Mr. & Miss Pope	1	0	0
Miss Levinge	1	0	0
X.Y.	0	7	6
Miss Moses	1	0	0
A. W. Archer, Esq.	2	6	
	10	11	0
Clibborn, Miss	0	2	11
Chater, Miss.	2	0	0
Collins, Miss J. E.	1	10	0
Carried forward	£220	13	

£ s. d.			£ s. d.			£ s. d.		
Brought forward	358	0 11	Brought forward	449	12 10	Brought forward	638	13 10
Harberton, Viscount	5	0 0	Nuttall, Miss F.	10	0 0	Thomson, Miss C.	1	0 0
Hyslop, Mrs.	0	5 0	"Newport"	10	0 0	Turberfield, H., Esq.	0	2 6
Hinde, Miss F. M.	0	10 0	Neate, Com. C. B., R.N.	2	2 0	Thompson, Misses E. and L.	0	10 0
Heap, Mrs.	2	2 0	Nightingale, Miss A. E.	1	1 0	Thomas, Mrs. C. J.	2	2 0
Hill, Alex., Esq.	1	0 0	Owen, W. H., Esq.	3	0 0	Thornley, The Misses	2	0 0
Harwood, Mr. Ch.	1	0 0	"O."	0	5 0	Thompson, J. S., Esq.	1	0 0
Hall, Mrs. and Miss Gibb	0	10 0	Parker, Hon. Mrs.	1	1 0	Trenow, Miss	10	0 0
Holland, Mr. E.	0	10 0	Priestman, Mrs. A.	2	0 0	Thorne, T. H., Esq.	1	0 0
Hammond, Wallace, Esq.	0	15 0	Philo, Miss	1	2 6	Taylor, Mrs. Fred	1	10 0
Heasley, Mrs. W. V.	0	10 0	Phillips, E. B., Esq.	1	0 0	Umbers, Miss	5	0 0
Harvey, Edmund, Esq.	0	2 6	Pittar, Miss	0	10 0	Waldegrave, The Hon. Con-		
Harrison, Miss	0	3 0	Phillips, Miss F. (Van Dis-			stance	5	0 0
Hallowes, Rev. J. F. T.	2	0 0	tress)	5	0 0	Watson, Miss F. A.	1	0 0
Henry, Miss Eva	0	10 0	Price, Mr. and Mrs. R.	2	0 0	Wedderspoon, Miss	0	5 0
Hill, W. H. Esq. (per A.			P., Mr. and Mrs. (Widows)	0	5 0	Wilson, Mrs.	1	1 0
Beale, Esq.)	0	5 0	Prethy, G., Esq.	0	5 6	Wright, The Misses	0	5 0
Hastings, Miss F. H.	2	10 0	Pinkerton, Miss E.	0	10 0	Willson, Miss	2	10 0
Henderson, I. H. F., Esq.	0	10 0	Pease, Mrs. J. W.	5	0 0	Welch, J., Esq.	2	0 0
"In Memoriam, A.S."	2	0 0	Plant, G. T., Esq.	0	10 6	Welch, Miss	2	0 0
Illingworth, T., Esq.	0	10 0	Pim, Arthur, Esq.	1	0 0	Williams, Miss A.	0	10 0
J.M.B.	0	10 0	Payne, Mr. and Mrs. Francis	2	0 0	Woolfs, Miss Agnes	0	5 0
Johnson, The Misses	0	15 0	Payne, Miss Helen	0	1 0	Waring, The Misses	1	0 0
Joyce, G. E., Esq.	1	1 0	Perry, R. Middleton, Esq. (per)			Weatherill, F., Esq.	0	5 0
J.P.J.M.	0	7 6	Sinton Douglas,			Waldegrave, Hon. Mabel	2	2 0
Johnson, T. W., Esq.	2	2 0	Esq.	5	0 0	Walburn, Miss	0	5 0
Jowsey, Mrs. M.	1	0 0	Alfd. Goodbody,			Walburn, Miss (per), from a		
Jewell, C. Esq.	0	2 6	Esq.	2	0 0	Friend	0	2 6
Kilpack, Rev. W. H.	2	0 0				Wedderspoon, Miss J., and		
Kimber, Mrs.	0	5 0	Pirrie, Miss (per), from a	7	0 0	Friend (Kessab)	0	7 0
Kisbey, Miss M. A. (coll. by):			Friend	0	5 0	X.O.	3	0 0
Mrs. Nelson	10	0 0	Porri, Louis, Esq.	0	10 0	Y.W.C.A., South United Free		
Mrs. Poole	2	6 0	P.A.S.	1	0 0	Church, Stirling (for		
Miss Kisbey	2	6 0	Pollard, Mrs.	2	2 0	Kessab)	0	10 0
Mrs. Jacob	2	0 0	Robinson, Mrs. G.	0	5 0			
Mrs. Downey	2	0 0	Roberts, Miss M. D.	1	0 0			
Mrs. Courteney	2	0 0	Ransome, A., Esq.	1	0 0			
Miss E. Beale	1	0 0	Richards, Miss C. E.	1	0 0			
			Ramsay, Lady	5	0 0			
Luden, Miss	8	6 8	R.S.	1	0 0			
Lee, Miss E.	0	5 0	Robinson, Mr. and Mrs. J. E.	0	3 0	Albert Hall Sale	6	13 5
Loyd, Miss	1	0 0	Richardson, Miss A. E.	0	2 6	Gentlewomen's Association	7	10 2
Letts, Miss M.	0	5 0	Ramsay, Joshua, Esq.	1	0 0	Hickson, Miss E.	5	18 11
Lincoln, Miss	2	5 0	Reeve, Miss E. R.	0	5 0	Homes of All Nations Exhibi-		
Letchworth, Miss	2	0 0	R. M.	2	0 0	tion	13	7 9½
Low, Miss	0	10 0	Read, Charles, Esq.	1	1 0	Leaf, Miss	6	1 0
Leavers, Miss	0	10 0	R.M. (Tarsus Distress)	3	0 0	Webb, Miss	27	15 11
Lowe, Mrs. A.	0	5 0	Saint, Mrs. (Marash)	2	2 0			
Leigh, A. W., Esq.	0	10 6	Southall, Miss L.	1	7 6	TOTAL (£5 AND OVER)	67	7 2½
Lyne, W. H., Esq.	0	5 0	Short, Mrs.	0	5 0	SALES IN SHOWROOM	47	5 5½
Luxford, James, Esq.	1	1 0	Stone, Miss E.	1	1 0	SALES UNDER £5	161	13 1
Lee, Mrs.	0	2 0	Smyth, Miss Watson	50	0 0			
Lendrum, Rev. Robert	0	2 6	Skuse, Mrs., and Children	0	10 0			
Ladbury, Mrs.	2	10 0	Stacey, Miss	0	5 0			
Mitchell, A. F., Esq.	0	5 0	St. Dalmas, Miss de	1	0 0			
Mills, J. T., Esq.	10	0 0	Sergeant, Miss C.	1	1 0	FORWARDED FOR RELIEF.		
Mudie, Miss	1	0 0	Sergeant, Rev. J. S.	5	0 0	Special Grants.		
Mould, G. S., Esq.	0	5 0	Stewart, Miss A. L.	0	5 0	Tarsus (for Wages)	10	0 0
Macalpine, Sir G. W.	1	1 0	Stansfield, Miss Hannah	30	0 0	" College	5	0 0
Morton, Mrs., sen.	1	1 0	Smith, Mrs. H.	10	0 0	" Window	1	0 0
May, Miss T. M.	1	0 0	Squibbs, Mrs. J.	0	5 0	" Special Case	0	14 0
McLellan, J. W., Esq.	0	10 0	Smith, Miss M. E.	0	10 0	Urfa for Wages	30	0 0
Michell, Mrs.	0	10 0	S.B.G.	0	5 0	" Blind School	2	0 0
Morland, Mrs.	0	5 0	Simpson, Mrs. M.	0	10 0	" Times Subscription	0	12 6
Margoliouth, Professor, Diar-			Smith, Mrs. G.	1	0 0	Kessab	10	0 0
bekir Distress	1	0 0	Strangman, Miss E.	1	0 0	" Tools for Orphan	2	0 0
M.W.S.	0	9 0	Smyth, Miss M. E. H.	0	10 0	" Eyoub's Tools	0	4 2
Miller, Mrs. E.	1	1 0	Stabb, Miss G.	1	0 0	Adana Hospital	0	10 0
Miner, Mrs.	10	0 0	Spry, Mrs.	1	0 0	Shar Church	0	7 6
Mackay, Mrs. S.	0	7 6	Smith, Mrs. E. A.	0	5 0	Sivas Hospital	30	0 0
McClernan, Miss M. Y.	1	0 0	Strangman, Mrs. John	5	0 0	Van Hospital	30	8 0
Macgregor, Mrs. J.	0	5 0	Stephenson, The Misses	0	10 0	Mr. Peet for Orient	0	4 0
Muskett, Miss, Mothers'			Steen, Mrs.	1	0 0	For Jews (at Diarbekr)	0	15 0
Meeting	2	5 0	Shelford, Miss E.	0	10 0	Aintab	2	10 0
Murray, Miss E. M.	3	0 0	Tinkler, G., Esq.	0	2 6			
Naish, Mrs.	1	0 0	Thorpe, Fielden, Esq.	2	0 0			
Nettlefold, F., Esq.	5	0 0	Thomson, The Misses	2	0 0			
Neave, E., Esq.	0	12 3	Tozer, Rev. H. F.	2	0 0			
Carried forward	£449	12 10	Carried forward	£638	13 10			

Distress.			Orphan Remittances.			Payments for Goods.		
	£	s. d.		£	s. d.		£	s. d.
Mardin	257	0 0	Marash	250	0 0	Marash	80	2 7
Talas	25	0 0	Bardezag	9	12 0	Aintab	23	2 7
Hadjin	60	0 0	Kessab	11	0 0	Urfa	7	18 8
Sivas	27	0 0	Aintab	151	0 0	Constantinople	14	18 8
Marash	51	7 0	Adana	30	5 0	Mardin	22	3 8
Marash for Employment	2	10 0	Hadjin	125	0 0			
Kessab	31	17 0	Harpoot	75	0 0		£148	6 2
Harpoot	50	0 0	Van	32	10 0			
Van	30	0 0	Tarsus	100	0 0			
Tarsus	4	0 0	Erzeroum	28	0 0			
Aintab	7	0 0	Bitlis	32	0 0			
Urfa	25	3 6	Urfa	26	0 0			
Urfa for Employment	10	0 0						
Adana	5	0 0						
Diarbekir	1	0 0						
	£586	17 6		£870	7 0			

REMITTANCES TO ARMENIA.		
Second Quarter, 1911.		
Special Grants and Distress	713	4 8
Orphan Remittances	870	7 0
Payments for Goods	148	6 2
	£1,731	17 10

The former Balance Sheet appears in Magazine No. 41, and can be had on application.

A Message to our Australian Friends.

We desire to express our earnest thanks to our friends in Australia for the generous help so long extended to our cause. There are many "Friends of Armenia" in that land—friends who have stretched out hands across the sea and left in ours the wherewithal to help! Mainly through the instrumentality of Miss Searle, of Tasmania, our work has become well-known, and the response to our appeals have been prompt and liberal. Since January, 1909, £200 has reached us directly through her, besides considerable sums she has sent to Mr. Peet at Constantinople. We also wish to thank the editors of the Australian papers who have inserted Miss Searle's letters and thereby helped to succour the helpless and suffering Christians in Turkey. It is good to know that on the other side of the world, the sorrows of Armenia have aroused so much real sympathy.—Ed.

The Distress at Van.

Dr. Raynolds, of Van, in a letter of June 19th, writes that "the outlook for the poor is not encouraging at present, as work does not revive, while the price of food is greatly increasing, owing in part to the loss of cattle and sheep in this vicinity, which has been great during the last year or two, and yet more of the terrible loss of live stock in the extensive region south of Mardin, which causes the demand for export of sheep to be very large, while the supply is already inadequate for this region itself. So it is with the greatest difficulty now that we can secure meat or dairy products for our own table, much less for our boarding pupils, and the outlook is not promising for the coming harvest, so that the suffering among the poor is likely to be severe during the coming months.

A Humane Education Society.

A Humane Education Society was founded in Constantinople last November and has been actively at work during the winter. The object of this Society is to introduce Humane Education into the Schools by means of Bands of Mercy and lessons on kindness to animals, and to distribute as widely as possible humane literature in the vernaculars of the Turkish Empire.

As the term humane education may be unfamiliar to some of the readers of the *Orient* a few words of explanation may not be out of place.

Humane education has been defined as "that branch of education which seeks to overcome all forms of cruelty and to create an interest in, a feeling for, and a sympathy with, every form of life which can suffer and enjoy." It is a "campaign against cruelty in every form, and it recognizes cruelty to animals as debasing to man." Sympathy is one of the strongest motives for human action and fortunately among children this is not difficult to cultivate. It has been pointed out that young children are more easily interested in animals than in other children, and by arousing among them kindly feelings towards animals and intelligent treatment of them, the work of Humane Education can best be carried on. This fact has been recognized by some of the strongest governments in the world. The British code for elementary education requires the teaching of kindness to animals. In Germany such instruction is given in the schools every day, and in Denmark, Switzerland, and France it is also regularly taught. In the United States, thirteen states have laws making this instruction compulsory in the public schools.

A little book, "Twelve Lessons on Kindness to Animals," suitable for use in the schools, has been translated and printed in all the vernaculars, and has been distributed to many schools.

Leaflets on Humane Education, etc., etc., have been prepared, and distributed in different parts of Turkey.

ARMENIAN INDUSTRIES.

SALES DEPARTMENT.

All Goods are bought from the Mission Centres and sold for the benefit of the Widows and Orphans.

PRICE LIST.

Linen Afternoon Tea Cloths, from 9/6 to 35/-
 Ditto Tray Cloths, from 3/9 to 10/6
 White Native Linen Afternoon Tea Cloths, worked in white or colours, from 7/6 to 21/-
 White Native Linen Tray Cloths, from 2/- to 4/9
 Silk, Gauze, Lace, or Linen D'Oyleys, from 1/- to 5/- each.
 Native Linen Ditto, from 8d. each.
 Fine Linen Embroidered Church Sets, £2 set.
 Native Material Table Covers, worked in Cotton, from 7/6 to 9/6
 Ditto, Silk, 10/6 to 18/6
 Ancient Embroideries (a lost art), suitable for chair or sofa backs, from 15/- to £5 5s.
 Scarves, from 6/6 to 30/-
 Boleros, from 7/6
 Coloured Native Material Overalls, in various sizes, with or without Sleeves, from 4/9 to 7/6
 Aprons in White or Coloured Native Material, prettily worked, from 2/6 to 5/6
 Pinafores in White or Coloured Native Material, prettily worked, from 3/9
 Cosy Covers, in all colours, worked in Cotton on Native Material, 2/6 to 5/-
 Serviette Rings, from 4d. to 1/3
 Alaja Native Cotton, in grey, brown, pink, green, and blues (hand-made), 34 inches wide, 1/3 per yard.
 Ditto Trimmings to match, from 6d. per yard.
 Bez Native Material, in red, terra-cottas and blues (hand-made), 48 inches wide, 3/- per yard.
 Ditto Trimmings to match, from 1/- per yard.
 White Muslin (hand-made Native Material), 48 inches wide, 2/- per yard.
 Ditto, embroidered, 48 inches wide, 3/- per yard.
 Ditto Trimmings to match, from 6d. per yard.
 Strips of Embroidery, suitable for Dress Trimmings, in gauze, linen, silk, and satin, in many colours, from 2/6 to 6/- per yard.

Washing Gold Strips, Embroidered on Native Material, from 1/10 per yard.
 Curtains, white and coloured, from 25/- to 50/- a pair.
 Bedspreads, white and coloured, single, from 14/6; double from 19/6
 Irish Linen Stock Collars and Tuckers, from 1/3
 A large assortment of Table Centres in gauze, silk, satin, and native linen, from 3/3 to £2 2s.
 Satin Work Bags, from 2/6 to 7/6, according to size.
 Native Material Bags, from 2/6
 Cushion Covers, in white and coloured Native Material, from 4/6
 Sideboard Cloths, in white and coloured Native Material, from 3/6 to 15/-
 Gauze Ties, 1/6 and 1/9
 Hand-made Lace by the yard, from 6d. to 2/3 per yard, according to width and work.
 An Assortment of Fronts, Collars, and Cuffs, suitable for Trimmings.
 Irish and Native Linen Nightdress Cases, from 3/6
 Linen Bags, from 2/4
 Satin Egg Cosies, 1/3
 Bibs, 2/9
 Baby Shoes, white washing silk, with soft soles, 2/6
Lace-Edged Irish Linen Embroidered Handkerchiefs, from 1/3 to 6/- each; a Speciality.
 Chairbacks, from 4/6 to 15/6
 Wooden Screen Frames, 10/6 for set of three panels.
 Native Silver Buckles, filagree work or chased, from 4/-
 Ditto Buttons, from 1/3

We have in stock a few very handsome large Satin Pieces, richly embroidered, suitable for Portières, Bedspreads, or Table Covers.

Rugs.—We are very anxious to encourage the Rug Industries, but find it impossible to stock a large number of Rugs. We have, however, a few specimens in different sizes, and would gladly receive orders according to customers' requirements.

We stock dainty Pincushions, Sachets, Glove Cases, etc., etc., suitable for Gifts.

Will our customers kindly note that we cannot guarantee any special article being in stock, but we will always gladly order it.

A VISIT TO THE SHOWROOM IS CORDIALLY INVITED.

It would greatly facilitate the Office Work if Customers would kindly settle their accounts every Three Months.

Orders by post promptly attended to if addressed to the "FRIENDS OF ARMENIA," 47, Victoria Street, Westminster, S.W. Cheques to be crossed London County & Westminster Bank, and made payable to E. WRIGHT BROOKS, Esq., Hon. Treasurer.